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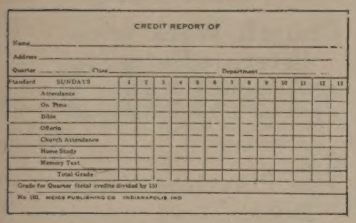
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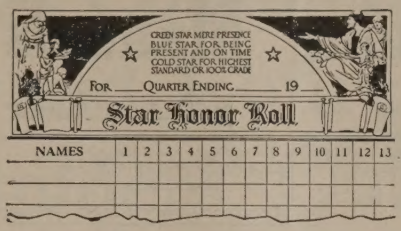
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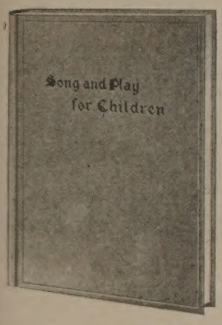

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. II JUNE, 1926 No. IX

OFFICIAL PUBLICATION OF

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

(Charter Name: International Sunday School Association)

Representing Thirty-Five Evangelical Communions and Fifty-Six State and Provincial Councils

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RAY S. ERLANDSON TO LEAVE INTERNATIONAL COUNCIL

RAY S. ERLANDSON, who has been Business Manager of the International Council since January 1, 1923, has resigned his position to take effect on July 1. Since he has not had a vacation for two years, he will be given the month of June for a rest before taking up the duties of his new position.

All friends of the International Council will regret very much that Mr. Erlandson is to give up his position as Business Manager. He has won a host of friends by his kindly, genial attitude and the very efficient manner in which he has handled the work of the Business Department. He leaves the International Council with the warm personal friendship and esteem of the General Secretary and every member of the staff.

Mr. Erlandson's ability has been recognized in the business world, and during the past years he has declined several offers which would have paid him a larger salary than he has received, but his loyalty to the Council and his love of the work have prevented his accepting these offers. However, he came to feel that his duty to his family must be taken into consideration, and that in justice to them he could no longer decline to consider a more lucrative position. After giving the matter very careful thought, and talking it over with the General Secretary and other friends, he decided to accept a position attractive from a financial standpoint and in a field in which he is particularly interested.

Mr. Erlandson will continue to be deeply interested in the success of the Council, and takes up his new work with the very best wishes of his host of friends. His letter tendering his resignation is given in full.—*Hugh S. Magill.*

Dear Dr. Magill:

Three and a half years ago I resigned as Business Manager of the National Education Association to assume a similar position with the newly organized International Council of Religious Education.

I appreciated the opportunity of planning, systematizing and developing the business and financial activities of the new organization under your leadership. Today the International Council conducts its business affairs with the same degree of accuracy as does any business corporation.

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With the Business Department securely established, I have come to the conclusion that my greatest contribution to the development of the International Council has been made. You already know that this contribution has been gladly given at a considerable financial sacrifice on my part. I feel now that the needs of my family make it necessary for me to consider other fields of opportunity for the investment of my time and energy.

Coordinate with this belief is my desire to continue creative, pioneering, organizational work. Whatever ability may be mine, I believe it to lie principally along these lines. It has also been my ambition to return again to a work which is more educational in character than business management. It seems wise, therefore, for me to invest my life in those fields of activity which, to a larger degree, offer such opportunities.

I am therefore handing you herewith my resignation as Business Manager of The International Council of Religious Education, effective July 1, 1926. I need not assure you of my hope that the fine personal relationships which have existed between us for the past seven years will continue during the years ahead. I cherish very greatly the friendship and fellowship of all of the splendid corps of workers, my fellow associates on your staff. I relinquish my present responsibility with a feeling of personal regret. I trust that the success of the Council, under your leadership, will be fully realized.

Very cordially yours,

R. S. ERLANDSON,
Business Manager.

WHO'S WHO IN THE JUNE JOURNAL

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JESUS CHRIST, SOURCE OF LIFE

By E. Y. Mullins

JESUS said: "I am come that they might have life and have it more abundantly," to that I wish to call your attention. Jesus is the source of all life, vegetable, animal, human. He is the source of life in the intellect, life in the conscience, life in the spiritual nature. "In Him was the life, and the life was the light of men." Jesus himself tells us what eternal life is: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Eternal life is to know God according to this saying. The scientific men tell us that life is correspondence between organ and environment. The eye is the organ, the light is the environment, and if there is correspondence there is the life of sight. The ear is the organ, and sound is the environment, and if there is correspondence, there is the life we know as hearing. The lungs are the organ and the atmosphere is the environment, and if there is correspondence there is life. If the organ fails, if the environment fail, if the correspondence fail, life fails. To have eternal life, says the scientific man, is to have an organism that will not die, an environment that will not fail, and a correspondence that will not be broken. The soul is the organism in spiritual things, God is the environment, and Jesus Christ establishes the correspondence, and all of them abide. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent,"—a deathless soul, an unfailing God, a divine Mediator.

"I am come that ye might have life," says Jesus, "and that ye might have it more abundantly." He gave His life that we might have life. Men say He died the death of a martyr, and He did. But men say He died the death of a hero in a great cause, and He did, but far more. There was something unique, something mystic, something extraordinary, in the death of Jesus, when He gave His life that we might have life. Does it not appear in those words which I read, "No man hath power to take my life from me. I have power to lay it down,"—and, listen to the majestic word, "I have power to take it again." There was something unique in the death of Jesus. It appears in those words in the garden, when He took up the cup and looked into its depth and anticipated the bitterness, and said, "Father, if it be possible, let this cup pass from me." And a second time He took the cup and prayed that prayer, and a third time, and put it down, and then He said, "Not my will but thine be done," And on the Cross, you remember, the word, "O God, why hast thou forsaken me?" Martyrs have died more victoriously than that, if it were mere martyrdom. They have gone singing to the stake, over and over again. That was the glory of early Christianity. It was more than that. Somehow Jesus grappled with sin and righteousness. Somehow His death took Him into the very constitution of the spiritual universe. Somehow He opened the fountain of life to humanity. "I am come that ye might have life, and have it more abundantly."

I wish that we may note together briefly some of the ways in which the life that was in Christ is manifested to His people and through His people, and the first point I make is that the manifestation of this life is seen in the vital union between Christ and His church. The favorite figure of the apostle Paul is the head and members—the human body. He never wearied of referring to Christ as the head and Christians as the members, and he identified the members with the head. He identified the suffering of the believer with the suffering of the Saviour, the power and grace and wisdom of the Saviour with the need and struggle of the believer, and sometimes he grasped it with such clearness and force and intensity that he abandons himself to this very life in Christ. "The love of Christ constraineth me." What does he mean? Does he mean to say, "My love for Christ constraineth me"? Yes, perhaps, but more than that. Does he mean, "Christ's love for me constraineth me"? Perhaps he does, but more than that. I think he is thinking about that union between the members and the head, by virtue of which the blood flows through both, the life that is in the head is the life that is in the members. He puts it in various ways, you remember. "I have been crucified with Christ." It is a dying of the members with the head, and when he says, "The love of Christ constraineth me," he is not talking merely of his love for Christ or Christ's love for him. Both are implied, but he is speaking of that great tide of life embodied in Christ, that immense ocean of life flowing out of God and through His Son. The apostle is saying the same infinite love, the same divine impulse that thrills in me and gives me the same constraining love which made His appeal irresistible, which led Him to lay His life down for the healing of man, which impelled Him to promise forgiveness of sins to all who would believe on Him,—*that*, says the apostle, is now working in me, and I too am constrained by the infinite love. That is the vital union between the believer and the Savior, who came that we might have life abundantly.

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AGAIN, this life manifests itself in growth and development among Christians. Many Christians suffer from arrested development. Whatever is true in nature, certainly it is true in the realm of grace that there is a great deal of arrested development. The apostle Paul never ceased to grow. In his old age, as he looked out upon death, he says with a deathless peace in the words, "I count all things but loss, that I may know Christ." "That I may know Christ,—I, Paul, who have already written the Epistle to the Romans and to the Galatians and to the Philippians,—I count all things but loss, that I may know Christ." Do you not know Him? "No," says Paul. You have already written Ephesians, that matchless Epistle, and you have already written that great Epistle to the Colossians, in which the headship of Christ is set forth. Do you not know Christ? You, who have done all this?

"No," says the apostle Paul. "There are depths I have not yet explored, and heights I have not yet seen. Even today, waiting for death, I count all things else to be naught that I may know Him."

It is the eternal freshness of Jesus, that we never do overtake Him. It is the matchless mark of Jesus, that we never do master Him. When we have mastered something we turn away from it. There is a sort of reversion that comes. You work at a problem in mathematics until you find a solution. You read a book, fascinating it may be, but when you have mastered it you put it on the shelf. You master the problem in mechanics, and when you have mastered it your interest ceases. It is said that when Edison had worked for years in perfecting the electric light, and the problem was solved, there was a revulsion for the whole problem, and we are told that Mr. Edison would walk around the square to avoid passing one of the things. Somehow, that is human nature. Men turn away from that which they have mastered. But Jesus fascinates the gaze of men today as He has never done in all the past. More books are written about Him, and there is more anxious and agonizing effort to understand Him socially and intellectually and educationally and religiously than in all history.

The apostle says in that same connection, "I count not myself to have attained, or am already made perfect, but I press on, if so be that I may lay hold on that for which I also was laid hold on by Christ Jesus." "I am still imperfect," and then he adds a striking word, "Let us therefore, as many as be perfect, be thus minded." According to Paul, Christian perfection is a sense of imperfection. Says the apostle, the sign of Christian maturity, the sign of Christian growth and perfection is to know that you have not attained, and that you have in you the principle of everlasting growth, for I think eternity will be the opportunity God has given to His children to grow.

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AGAIN, the life of Christ shows itself in that it develops the hidden sources in our lives. The depths of our nature are brought to light. The resources that are in us are made plain by what He does. This natural life He gives to us, but He says, "I have come so that a larger life may be yours."

There are those who make of life what the bee makes of the flower, who comes to it for what it can give him. If I give the flower to the child, he will play with it. There are those who make of life a plaything. If I give it to a botanist, he will analyze it. If I give it to a poet, and he uses it as the springboard of his imagination, and regales me with poetry, as Shakespeare has done so often. Yes, a poet would use it thus. A mature saint of God would say of the flower, "it is God's gift of love to gladden my heart, and I can send it to some one and gladden another life." Life may be taken on any level. Jesus wants to take it on the highest level, and the deepest and the finest that is in it.

The story is told of a man who employed a painter to paint the portrait of his wife. He wanted him to catch a certain expression on her face that he particularly loved. But he couldn't exactly describe it, and could not bring the expression to her face. The painter was in a dilemma. He adopted the method of calling her attention to various beautiful things, and then submitting sketches of the expression which came. In the first interview she warmed to his talk, and the painter submitted his sketch, but her husband said, "No, that isn't it." At the next sitting he spoke of the ocean and the mountains and all the beauties and wonders of nature, and she warmed to it, and he made his sketch, but the husband said, "No, that isn't it." The third sitting he spoke of poetry and drama and history and literature, and all that is beautiful and fine, and her face glowed, and he painted the picture, but her husband said, "No, you haven't got it yet." At the next sitting, without intending to do so, he fell into the subject of religion, and mentioned the name of Jesus Christ. Her face lit up and warmed at the word and the thought, and as she thought of Jesus and His religion and His love the artist sketched her face and brought it to her husband. He said, "That is it. How did you get that expression?" That is what Jesus Christ does. The richness that is in us He calls forth if we let Him, as we wait before Him, and put our lives in His hands.

I shall never forget a young girl in college some years ago who didn't respond to any appeal of schoolmate or teacher. An evangelistic meeting was being conducted. One night she came and talked with me. I asked her if she was interested in religion. I could get no response, but by and by she said, "I am sick and tired of the efforts all of you are putting forth to make a Christian of me. I don't want to be a Christian. I don't want God or the Church. I want to live my own life in my own way. I want to realize myself, and I am going to be free!" I said, "My dear girl, you have announced a great truth. You have preached half the Gospel. God has made you free, and He will not invade the circle of your personality against your will. It is only as you respond to Him that He can enter in," and I quoted this text, "I am come that they might have life, and have it more abundantly." "You have physical life and beauty and magnetism and leadership and brilliance and the love of your schoolmates, but you haven't the spiritual life that Jesus brings, and what is more, you may exclude Jesus from your life, but if you do you will not know all that is hidden in your nature, the beauties, the impulses, and founts of power," and I left her. That night in the meeting, the last of the series, when I gave the invitation this girl came down the aisle in tears and gave me her hand and said, "Thank God for the message of last night. I have put my life in the hand of Christ, and henceforth I shall be His servant."

My friends, we never come to ourselves without Him. He came to discover us to ourselves, to show us what we are, and to enable us to become all that we can become. "I am come that ye might have life and have it more abundantly."

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ONE other thought. The light that is in Christ manifests itself in giving power to His people to transform other lives. Some one has said, "There are two marvelous things about Christ. One is His power to make bad men good, and the other to transform these bad men into agents of redemption," and He has done so throughout the ages. He can make a bad man into a saint. He has done it thousands of times. They say that charcoal and diamonds are the same, only to

make a diamond it takes thousands of years and the marvelous transforming powers of nature. At any rate, Jesus does that. He touched Paul the persecutor and made of him Paul the apostle. He touched the charcoal and made the diamond. He touched Augustine, and made one of the greatest of the theologians of the ages. He laid His hand on Hadley of Water Street, the drunken bum. Jesus laid His hand on Hadley, and the charcoal became a diamond, and Hadley became a flaming evangelist of the redemption that Christ brought. Yes, He wants to transform you and me into agents of redemption. He wants to put into our hands the power that was lost in former times.

Christ came into the world to restore all that hinders you and me, preachers and teachers and superintendents and leaders in his Kingdom, and all those who seek to do His will. He wants to give us the power to step across the greensward in the lives of men and make it cleaner and make the flowers redder, and to awaken the song birds in their hearts, to bring to them the joy of salvation that He brought, and thus to bring to them the life that He said He came to bring, the life more abundant. [*Verbatim report of address given at the Birmingham Convention.*]

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WORLD BROTHERHOOD THROUGH CHRISTIAN EDUCATION

By W. C. Poole

WHEN THE Gileadites intercepted the Ephraimites at the passage of the Jordan, the pronunciation of a *single word* served to detect the tribal affiliations of the fugitives; on the march of the world toward social perfection, a *single principle* separates the higher humanity from all the rest, and discloses at once the secret by which hearts have been brought into union and the better parts of our nature developed and adapted to the practical uses of the gospel of love. "Humanity has struck its tents and is on the march."

Seven aching years have passed since the Armistice was signed but the armed truce of the world today is fraught with devastating menace. The frightful wounds of humanity still gape and the race still writhes in the agony of a terribly slow convalescence. The trampling madness of war is keenly remembered by its tragic reverberations. The Shibboleth of humanity is "Brotherhood," not the sentimental conception of it conditioned upon fitful gusts of emotion, but the understanding of it as rooted in the eternal order. The purpose of creation is fellowship. The incarnation is the true starting point for the study of the meaning of history. Paul recognized in the historic life of Christ and the emergence of the Christian church the key to the meaning of human life. The purpose that controls the world is, he sees, a will to fellowship. The ultimate ground for this assertion is that God wills fellowship because ultimately fellowship is the life of God.

William C. Poole, President World's S. S. Association, Pastor Christ Church, London.

The creative purpose of the universe is expressed in our Lord's words, "Our Father." In other words, the sanction of human fellowship is grounded in the nature of God.

The Epistle to the Ephesians is the first great document of Christian sociology. Christianity in the best estate is love socially directed. Any serious attempts to rethink, reinterpret and restate the matter of brotherhood in its ultimate meaning carry us back to the basic question of "God's relation to the world." "Is the universe friendly?" raises other questions than the cosmic significance of Christ. What the world needs is a reexploration of the spirit of God in drawing mankind into effective fellowship. It means an adventure of good will, still more of faith, for nothing less is required than a new discovery of the creative resources of God. We go a step farther and say Christianity can have no meaning for a post-war generation, unless it can show itself effective as the controlling spirit of a world state and the basis of an enduring civilization. A new reformation—but nothing less is needed, as significant as that of the 16th Century—will surely grow out of our recovered sense of the limitless possibilities in the transforming power of the spirit of Christ. In a word, world brotherhood envisages a social reconstruction effective through individual regeneration. A League of Nations may be attempted at Versailles, Lacarno or Geneva, but a true League of Nations can only be achieved at Calvary.

Again and again we have mobilized for war, but we have never seriously mobilized for peace. Christian nations from time to time appoint ministers of war;

some day they will get down to business and appoint a "Minister of Peace." The Christian church is under suspicion when it spends much time in the anti-chamber of Cæsar. Just as soon as we put Jesus Christ into khaki we prepare to proclaim a "moratorium on Christianity." World brotherhood will always be a long way off while Bureaus of Government claim it within their jurisdiction to censor the angel's song.

We must realize that patriotism is not enough. Half the world is nauseated by its incessant feeding on a diet of hate. Many an eruptive patriot spilling partisan poison up and down the land is as far from the Kingdom of God as a hottentot is from the kingdom of civilization.

"Nineteen hundred years ago Jesus Christ brought forth in Galilee a new ideal of life conceived in the spirit of God and dedicated to the proposition that all men are sons of God, and brethren; that the Kingdom of God—the new ideal of life—is man's master duty, with righteousness for the law of it, love for the spirit of it, and human service for the treasure of it. Now we are engaged in a mighty struggle, testing whether an ideal of life so conceived and dedicated can endure." I say "mighty struggle" advisedly because the clash of invisible forces is not less real and portentous than those visible antagonisms that have rent civilization. It is obvious that the world cannot go on as it is. "A house divided against itself cannot stand." In the same way a civilization divided against itself cannot endure. Unless we call a halt to the giddy gait by which we are "rattling into barbarism," Western civilization must reel into inevitable dissolution. Let us frankly face the situation and admit that the existing collapse of civilization has involved us in appalling moral bankruptcy. The artificial structure of civilization painfully elaborated through a thousand years of military strife and diplomatic cunning, has gone like a dream. The continent of Europe presents a spectacle of wellnigh universal wreckage. Not since the Goths and Vandals broke up the empire founded by the Cæsars, has so much debris littered its shores. Thrones that seemed as secure as the hills have fallen as unresisting as autumn leaves; and proud empires have disappeared like the breath of a running hound upon the morning air. The war has been a great agony, but also a great revealer. Our civilization has been an artificial thing, it has lacked real coherence, and the war with all its tragedy has not been so much the cause of its passing as the occasion of its demise. Before we can construct the new age, we must understand the cause or causes of a collapse of the old. Here we have to admit that a three-fold cause has been operative, viz.: the evasion of the spiritual in life, artificial adjustment and the lack of a dynamic of reconciliation.

International anarchy is the proper characterization of human society before the war created through the false assumption "that the only instinct sufficiently universal to supply the motive in civilization is the desire to accumulate property in the competitive struggle." The sickness of an acquisitive society is our wasting malady. A new fellowship must be achieved, built on something more imperishable than the ties of mere self-interest and fear which hold the existing group of loyalties together. Christianity is the principle of social integration in a universal life of fellowship, through all the hierarchy of lesser loyalties. It began as a religion of love and human service. It is an effort to transcend predatory, individual, class, tribal and national ethics and replace these with a universalized, social, international, humanitarian ethic. It is an endeavor to establish a world-wide ideal human society in which justice and good will shall be realized upon a Christian basis.

Alexander the Great sought to unify the race on the basis of a common culture, but the experiment failed. Later Julius Caesar attempted the task on the basis of a common law. It likewise failed. Jesus Christ enterprised it on the basis of brotherhood—this has never been seriously and consistently tried. Artificial adjustments have been made but we have lacked a dynamic of reconciliation. "Our civilization cannot survive materially unless it be redeemed spiritually." Fellowships must replace battleships. We must learn or perish. This is not a maker of theoretical pacifism but of common sense. Christian statesmanship means finding out which way God is going and then definitely going in that direction. World brotherhood is thinking in terms of the Golden Rule instead of the Rule of Gold.

Christian education is the solution of our vast and intricate problem, for spiritual illiteracy is, without doubt, the greatest menace of organized society. We shall always need a ministry of evangelism, but we might as well face two facts: First, that we cannot build the Kingdom of God with the mind stuff of the world as at present constituted, and secondly, that we cannot build the kingdom of God out of salvaged adult wreckage.

We are drifting perceptibly toward paganism, in which Christianity will be no more than a survival. With millions of children growing up without any knowledge of the first facts of the New Testament, we face a real peril. A knowledge of the arts and science is not enough. Attitudes of mind which create the proper outlook on life and in turn produce skill in brotherly living, must be taught. We must shift the emphasis from racial recapitulation to racial rehearsal. The emphasis must be shifted from property to personality. Men must be considered before money. Conscience before coupons. Duties before dividends. Industry must be adjudged not merely by its skill in producing things but also by its ability in producing personality. Christian education is committed to the task of training the whole life and claiming the whole personality for Jesus Christ. It trains the intellect not more than the affections, the appreciations, the loyalties, the devotions, the aspirations. It reaches down to the springs of action, influences conduct, forms conduct, guides achievement, and shapes destiny.

We must make religious education an integral part of a child's education throughout the whole period of plastic development. "Build Christian concepts, attitudes and habits into the expanding life so that they may become an inseparable part of the structure and thus we shall have a holy child capable with other holy children of building the Holy City of the Holy God in our day and generation." [*An address delivered at the Birmingham Convention.*]

FACING TOGETHER THE IMPELLING TASK

By Hugh S. Magill

I AM HAPPY to be on this program tonight with Miss McSkimmon, President of the National Education Association, and with Dr. Glenn, superintendent of the Birmingham schools, known nationally as one of the leading educators of America. During the four years I was field secretary of the National Education Association I had the opportunity of knowing our public school system as intimately and as broadly as anyone in America. I have a very high regard for the system and for the quality and character of the great body of teachers in the field of general education.

I left the National Education Association four years ago to accept the responsibilities of my present position not because of any lack of appreciation of the great importance of general education, but because I felt that this great movement on the part of the federated forces of Protestant Christianity in America to place greater emphasis on the religious education of childhood and youth was of even higher importance. There is a bond of common interest between the public school and the church school. Both supplement the home in the training of the child. Both seek to develop the highest type of citizen. Though separate in organization, each is dependent in a large measure on the other for the realization of its purposes.

Hugh S. Magill, re-elected for the next quadrennium as General Secretary of the International Council of Religious Education.

The public schools are controlled by the state and supported by almost unlimited resources. Educational standards are established by law and the necessary funds to provide trained teachers and adequate equipment are readily obtained by taxation. To establish and maintain educational standards in religious education is a more difficult undertaking. Acceptance is voluntary, and financial support must come from contributions. But religious education can never succeed in a broad way until it is placed on as high an educational plane as general education. I was asked by my friends in public education when I took up this work how we hoped to obtain trained teachers and leaders. I believed then, and I know now, that the highest incentive to service is not money, but love of God and love of fellowman. There is now being developed in America a great body of trained, consecrated leaders and teachers in religious education to carry forward this great work.

We all recognize that the public school is doing a magnificent work. We realize that a teacher of fine Christian personality in the public school is a most dynamic influence for good in the development of character. I am confident that the thousands of teachers in the public school whose lives conform to the highest standards of Christian character and conduct render a service to society and to the state in the training of future citizens, the value of which cannot be estimated. But there are limitations on what the public schools can teach, supported as they are by the state, which represents all classes and all faiths, and which taxes all the wealth of all the people to educate all the children of all the people. The public schools cannot formally teach religion without violating the principle of religious freedom.

However necessary may be the teaching of religion, we must not violate that principle so dear to every American heart, which guarantees to every person the right to worship God according to the dictates of his own conscience, and to every parent the right to teach his child in accordance with his own religious faith. Upon this principle of religious liberty rests the doctrine of the separation of church and state. The public schools belong to the state. They are established and supported by the state to teach the children of every faith and of no faith. The state cannot assume the function of teaching religion. This is a function of the home and of the church.

Religion is a subject of vital human interest and must be taught. Experience has demonstrated that we cannot develop the highest type of citizen through a purely secular system of education. No education is complete that does not lead to a consciousness of God and a faith in God; to an interpretation of the universe in terms of religious ideals and principles; to a recognition of one's relation to God and to his fellowmen as taught and exemplified by Jesus; and, finally, to an acceptance of Jesus Christ as Savior and Lord.

While there is a difference in function between the church and the state, they have a very vital common interest. The church seeks to develop righteous citizens. Every righteous citizen is a most valuable asset to the state, and every unrighteous citizen is a liability.

The cost of public education in the United States is approximately one and one-half billion dollars annually. The direct loss from crime in the United States is over three billion dollars annually, and the indirect loss from crime twice as much more. This tremendous loss must be borne by society and the state. It is conceded that religion is a most dynamic force for the strengthening of morals and the developing of upright character.

If religious education helps to develop good citizens, the state has a vital interest in religious education. He who carries the doctrine of the separation of church and state so far as to advocate that the state and the public school system of the state should be antagonistic or exclusive in their attitude toward the church in its efforts to furnish religious education and thereby develop a righteous citizenry, is unpatriotic and disloyal to the highest interests of the state. The time has come when the state must look to the church to help train a citizenry that will save the state.

Through the years we have looked to the Sunday school to supplement the home in the religious nurture and training of childhood and youth. We all recognize the invaluable service which the Sunday school has rendered to the millions of individuals that have come under its influence; to the churches, as the most effective means of bringing young people into membership in the church; and to society in teaching the great vital principles of religion so essential to upright character and good conduct. We all believe in the Sunday school as the heart of the religious education program of Protestantism. It has rendered a matchless service in the past, but it must render a far greater service if it is to meet the needs of the future. Its influence must be extended. Only about one-third of the childhood and youth of America are reached by the Sunday school. As an institution it must be made far more effective. Sunday-school officers and teachers must be better trained and equipped for their work. Standards must be raised to a higher educational plane. The most important task of the International Council of Religious Education is to extend and increase the influence of the Sunday school and lift it to a higher plane of efficiency through the cooperation of the Protestant Christian forces of the continent.

To meet with any degree of adequacy the urgent needs of religious education for all the children of America, the program of every denomination, and of all the Protestant churches working cooperatively, must be greatly extended and expanded. The enlarged concept of the church school includes not only the Sunday school but the vacation church school and the weekday school of religion. Organized for the purpose of reaching poor children in the streets of the large cities and bringing them under the influence and instruction of Christian teachers, the daily vacation Bible school has been extended and developed until it is now recognized as an essential department of every church school. The vacation church school offers unusual opportunity to the church to utilize the leisure time of children during the vacation period for the carrying out of constructive and effective plans of religious education, particularly with thousands of children who are not reached by the Sunday school.

The weekday school of religion, still in the initial stage, undeveloped, and far from being standardized, offers a most challenging opportunity for the further extension of the influence of the church in reaching millions of children with vital religious instruction. But the weekday school of religion immediately raises questions with respect to the relation of church and state, the church school and the public school, not raised by the Sunday school or the vacation church school. There has been established a close working relationship between the home and the church, and also between the home and the public school. We now face the necessity of working out, in accordance with sound governmental and educational principles, a working relationship between the public school and the church school. This must be done in a statesmanlike way, conserving the principle of religious freedom, and recognizing the difference between the functions of the church and the functions of the state. However, a solution can only be reached on the basis of the principle laid down by Washington, and endorsed by leading statesmen down to the present time, that religion and morality are indispensable to free government and that national morality cannot prevail without religious conviction.

The legal questions involved, which are being raised throughout the country wherever an effort is being made to establish weekday schools of religion, must be finally determined by the United States Supreme Court. The issues have been brought out in New York by the suit brought by the Freethinkers' Society in Mount Vernon and White Plains to forbid boards of education to dismiss children from the public schools one period each week on the request of their parents to receive religious instruction. It is claimed by the attorneys for the Freethinkers' Society that the governmental and constitutional institutions of state and nation are godless and that there can be no relation, direct or indirect, between the public schools and the church schools. This position is challenged by the attorneys representing the Christian forces of the state who have presented to the court some masterly arguments in support of their contention that the doctrine of the separation of church and state does not mean that the state should be antagonistic to the church in its efforts to supply religious education. The issue is clearly drawn, involving principles of most momentous importance.

Among the vital questions which must finally be answered by the American people in the development of this great movement are the following:

Is religion a subject of vital human interest, and if so, can it be entirely omitted in a complete system of education?

Is the lack of adequate religious instruction responsible in some degree for the increasing prevalence of juvenile crime?

Is it essential from the standpoint of the state that some provision be made for the religious nurture and training of childhood and youth?

What should be the attitude of public school authorities to those who would provide religious instruction to the children?

Has the parent any rights that the state must recognize and respect with regard to the religious education of the child?

Can the state standardize children by requiring them

to receive only a prescribed course of instruction during certain days of the week and certain hours of the day?

Does the doctrine of religious liberty make it impossible for public school teachers to recognize and teach the existence of the Supreme Being?

Can the literature, music and art of religion be taught in our public schools?

Shall pupils in the public schools be taught to sing the last stanza of America, "Our fathers' God, to thee, author of liberty," or, from the Star Spangled Banner, "Praise the God that has made and preserved us a nation." Or, similar sentiments in other great patriotic hymns?

Is the teaching and singing of these hymns in the public schools a violation of the principle of religious liberty or of the doctrine of the separation of church and state?

What is the place of religion in education?

I have a most profound conviction that the experience of the centuries has proven that "Blessed is the nation whose God is the Lord." I am thoroughly convinced that the perpetuity of our free government and the preservation of our most treasured institutions demand that some provision shall be made through a proper adjustment of the relations of church and state whereby religious instruction may be given to all the children of the land unless denied by their parents.

The solution of these great problems calls for the wisest statesmanship, the clearest vision, and the most resolute courage. The challenge must be met. These problems must be solved. The Protestant forces of the continent, with a concept and vision that rise far above the limits of sectarian influence, must move forward unitedly, *facing together the impelling task*, for the sake of our children, for the sake of our homes, for the sake of our churches, for the sake of our beloved land, and for the sake of the humanity of the world. Under God we must together win the victory. [*Substance of an address given at the Birmingham Convention.*]

THE DECISION IN THE NEW YORK CASE

By Hugh S. Magill

JUSTICE Ellis J. Staley, of the Supreme Court of the State of New York, on April 24, 1926, handed down a decision in the case referred to in the May issue of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION that is most gratifying to the friends of religious education. The decision upholds the contentions of the Commissioner of Education, the New York State Sunday School Association, and the Greater New York Federation of Churches, that children may be excused from the public schools in the State of New York on request of their parents to receive religious instruction.

Whether or not the Freethinkers will appeal this case has not been announced, but it should be borne in mind that the main question at issue will not be finally determined until the United States Supreme Court shall have passed on it. It is significant that Justice Staley bases his decision on a quotation from the decision of the United States Supreme Court in the Oregon Case, to which we have repeatedly called attention, which he quotes as follows:

"The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

The following paragraphs from Justice Staley's decision are of particular significance:

"The Board of White Plains or any school board and the Commissioner in their exercise of discretion in the determination that a rule, which accedes to the request of parents to excuse their children thirty minutes a week for religious instruction, constitutes an absence not amounting to irregular attendance in the fair meaning of the term, may properly give consideration for their guidance and sound judgment to the utterance of the United States Supreme Court, above referred to, and to the appealing weight of the following propositions:

"That the right of the parent to direct the training and nurture of the child is a fundamental right;

"That the obligations of citizenship require the promotion of a spirit of patriotic and civic service and the fostering in children of moral as well as intellectual qualities;

"That religious conscience, conviction and accountability, are the least dispensable foundations for good citizenship and real patriotism;

"That the right of the state to enforce school attendance does not mean the mental and moral development of all children must be limited to a common mould, and that all children must be standardized;

"That the regulation does not create a union between church and state, or teach any sectarianism in the schools or invade the religious freedom or conscience of any individual.

"I hold that the excusing of children at the request of their parents for the period and purpose stated by a general regulation of the Board of Education of White Plains, was an act within the power of said board in the exercise of its judgment and discretion; that the determination of the board that such regulation comes within the provision permitting occasional absences not amounting to irregular attendance within the fair meaning of the term was not an abuse of its discretion in that regard; that the regulation was made in accordance with and not in violation of law; that the commissioner in the exercise of his powers and in the discharge of his duties has no clear right or positive duty to act contrary in the premises, and that a discretionary power having been lawfully exercised, a mandamus order cannot issue to revoke or annul the action taken."

THE FIRST QUADRENNIAL CONVENTION OF THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION—BIRMINGHAM, ALABAMA, APRIL 12-19, 1926

THE First Quadrennial Convention of the International Council of Religious Education, held in the Municipal Auditorium, Birmingham, Alabama, has passed into history. Birmingham efficiency and hospitality abide as a satisfactory memory.

The Convention was memorable and epoch-making and a great success in every way. It was a demonstration of the fact that the Protestant forces of North America not only *can* but *are* working together in the cause of Christian education in the home, the church, and the community. The general theme of the Convention was *Building Together a Christian Citizenship.*

There were 4,889 registered delegates and 3,000 additional paid admissions. There were more "registered young people" at Birmingham than have attended any International Sunday-school Convention. It was the largest International Sunday-school Convention ever held, except the one at Kansas City, in 1922, with its 7,034 delegates. However, the Birmingham Convention had a larger enrollment outside of the immediate vicinity, for at the Kansas City Convention 5,394 of the 7,034 delegates came from two adjacent states, Missouri and Kansas. Forty-two states and provinces were represented by young people in the young people's section alone of the Birmingham Convention. There were more official leaders in religious education at Birmingham than have ever been present at any Sunday-school or religious education convention ever held anywhere. No convention ever had so many high grade educational addresses with such constant and consistent spiritual emphasis.

In addition to the general sessions of the Convention, reported below, there were held during the week sixty-two scheduled educational conferences in churches and hotels, besides many informal but important group meetings. The Alabama and Georgia State Councils had annual meetings at Birmingham. The International Sunday School Lesson Committee met for two days previous to the Convention. The Executive Committee of the International Council of Religious Education met for one whole day and two afternoons during the Convention week. There were also meetings of the Board of Trustees of the International Council and of the Publication Committee of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. The Executive Committee of the World's Sunday School Association had two important sessions, besides its annual dinner and Pilgrims' Banquet. Practically every meal time during the week was utilized for breakfast or luncheon conferences, or evening banquets. The Near East Relief held a luncheon conference with more outstanding religious education leaders present than at any previous time.

One of the prominent features of the Birmingham Convention was the valuable exhibits which enriched the week: the general exhibit on religious education, the best ever assembled; World's Sunday School Association, Fine Arts in Religion, American Bible Society, Near East Relief, and others.

Many of the Convention and conference addresses, in full or in substance, will be given in the pages of this JOURNAL. President Thompson's address in full, business transactions, reports, lists of officers and committees, memorials, and certain other matters will be published in the Quadrennial Report, which will be issued as a supplement to the September number of this JOURNAL. Every registered delegate to the Convention, because he is a delegate, gets the April, May, June, July-August, and September issues of the INTERNATIONAL JOURNAL, and also the Quadrennial Report — *all* without additional expense to him. This above plan also makes possible to the several thousand readers of the JOURNAL the "cream" of the Convention messages.

Anyone who was not a delegate to the Convention can secure a copy of the Quadrennial Report, which will also include the usual International Council Year Book, for $1.00 per copy, by addressing any state or provincial council, denominational board, or by sending direct to the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

Russell Colgate, of Colgate Co., N. Y., Newly-elected President, International Council of Religious Education.

The Story of the General Sessions Day by Day

Monday Evening, April 12

The first meeting of the Convention was called to order at 7:30 p.m., April 12, by Dr. W. O. Thompson, Columbus, Ohio, President of the Convention. The Fine Arts program for the evening was led by Prof. H. Augustine Smith, of Boston. Prayer by Dr. Thompson.

Dr. J. M. Broady, Chairman of Birmingham Committee of One Hundred, was introduced to the Convention by Dr. Thompson. Addresses of welcome were given by the Mayor of Birmingham, Hon. J. M. Jones, Jr., and by Dr. J. E. Dillard, President Alabama Council of Christian Education and Pastor of the South Side Baptist Church of Birmingham.

Responses to the addresses of welcome were given by Dr. Arlo Ayers Brown, Chairman Committee on Program of the Convention and President of the University of Chattanooga, Chattanooga, Tenn., and by Dr. George T. Webb, General Secretary of the Religious Education Council of Canada.

William Hamilton, Vice-President of he Convention, then presented Dr. Thompson, who delivered the President's ıddress. (See Quadrennial Report.)

Tuesday Morning, April 13

The theme for this morning was "The Responsibility of the Church for Building a Christian Citizenship." Dr. E. B. Chappell, Editor of Sunday-school Publications of the Methodist Episcopal Church, South, Nashville, Tenn., presided. The Convention was called to order at 9:00 by the presiding officer, and Prof. H. Augustine Smith led in a service of song. Dr. James McConaughy, Editor of Sunday-school Publications of the American Sunday School Union, Philadelphia, led in prayer.

The first address of the morning was by Dr. Luther A. Weigle Sterling, Professor of Religious Education, Yale University, on "What is Religious Education?" There was a discussion of this address by Dr. William Taliaferro Thompson, Department of Religious Education, Union Theological Seminary, Richmond, Va. Dr. Walter Scott Athearn, Dean, School of Religious Education and Social Service, Boston University, delivered an address on "Protestantism's Contribution to Character Building in a Democracy." This address was discussed by Dr. William C. Bower, Dean, College of the Bible, Lexington, Ky.

Dr. Joseph M. Artman, Divinity School, University of Chicago, gave an address on "The Place of Religious Education in Building a Christian Citizenship." The morning session was closed with a devotional address, "God and Man," by Bishop Hoyt M. Dobbs, Methodist Episcopal Church, South, Birmingham.

Tuesday Afternoon, April 13

[On Tuesday afternoon, from two to four o'clock, the following conferences were held: Children's Work, Denominational Editors, Leadership Training, Pastors, Church and Sunday School Publicity, and Young People's Work.]

At 4 o'clock Tuesday afternoon the Convention gathered in the Auditorium for a special memorial service for the official workers of the international, state and provincial councils, and denominational boards who had been crowned during the quadrennium. Dr. William O. Thompson presided. Prayer was offered by Dr. George T. Webb. The roll call of memorials, consisting of forty-five names, was read by Dr. Robert M. Hopkins, St. Louis, Chairman of the Executive Committee of the International Council of Religious Education.

There were four memorial addresses as follows:

In memory of Minnie E. Kennedy,.... .....Hazel A. Lewis
In memory of J. Shreve Durham.... .....Rev. George A. Joplin
In memory of William H. Stockham.... .....Dr. J. M. Broady
In memory of Marion Lawrance.... .....Dr. W. G. Clippinger

This impressive service was closed with prayer by Dr. W. O. Thompson. With bowed heads, the delegates sang softly the last two stanzas of "Abide With Me."

I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness:
Where is death's sting? where, grave, thy victory?
I triumph still if thou abide with me!

Hold thou thy cross before my closing eyes,
Shine through the gloom and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee;
In life and death, O Lord, abide with me!

Tuesday Evening, April 13

The evening session was called to order at 7:30 by Dr. William E. Chalmers, Secretary Department of Religious Education, the American Baptist Publication Society, Philadelphia. The Fine Arts program of the evening was conducted by Prof. H. Augustine Smith. There was special music by the choir of the Church of the Advent, and by the combined high-school orchestra, Birmingham. Prayer by Dr. F. C. Eiselen, Garret Biblical Institute, Evanston.

Dr. William S. Bovard, Corresponding Secretary, Board of Education, Methodist Episcopal Church, Chicago, delivered an address on "The Teaching Ministry of the Church."

Committee on Resolutions and Committee on Nominations were appointed.

An address on "The Challenge of Christianity to our Generation" was given by Dr. A. W. Fortune, Pastor Central Christian Church, Lexington, Ky. Benediction by Dr. Chalmers.

At the close of the evening session an official reception to all delegates was given at the Tutwiler Hotel by the Birmingham Sunday School Council of Religious Education.

Wednesday Morning, April 14

The theme of the morning was "Cooperation in Building a Christian Citizenship." The Convention was called to order at 9 o'clock by the presiding officer, Dr. Robert M. Hopkins. The service of song was led by Prof. H. Augustine Smith. Prayer by Rev. Frank E. Madden, Executive Secretary of the Council of Religious Education of Kansas City.

The quadrennial report of the Executive Committee of the International Council of Religious Education was read by Dr. Hopkins and adopted.

The work of the International Council of Religious Education was presented by Dr. Hugh S. Magill, General Secretary, and the members of the staff, as follows: Ray S. Erlandson, Business Manager; Dr. W. Edward Raffety, Editor INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION; Dr. H. Shelton Smith, Director of Leadership Training; Dr. P. R. Hayward, Director of Young People's Work; Paul H. Vieth, Director Research and Service; Thomas S. Evans, Director Vacation Schools; Robert M. Davids, Director Organization and Promotion; Sophie A. Theilgaard, Acting Director Children's Work.

The report of the International Sunday School Lesson Committee was given by Dr. John R. Sampey, Southern Baptist Theological Seminary, Louisville, Ky.

Dr. Harold McAfee Robinson, Secretary Division of Christian Education in the Home, Church, and Community, Board of Christian Education Presbyterian Church, U. S. A., presented, as chairman, the report of the Committee on Education of the International Council of Religious Education.

Dr. E. Y. Mullins, President Southern Baptist Theological Seminary, Louisville, Ky., gave the first of his four devotional addresses, speaking on "Abundant Life."

[On Wednesday afternoon, from two to five o'clock, the following conferences were held: Adult Work, Church School Architecture, Children's Work, (Ten groups), Denominational Editors, Church School Evangelism, Leadership Training, Pastors, Denominational Publishers, Week-day Religious Education, and Young People's Work.]

Wednesday Evening, April 14

The evening session was called to order at 7:30 by the presiding officer, C. B. Glenn, Superintendent of Schools, Birmingham. The Fine Arts program was led by Prof. H. Augustine Smith. Prayer by Dr. H. E. Thompson, Chairman Sunday-school Committee of the General Conference, Advent Christian Church, Boston, Mass.

An address on "The Spiritualizing of Public Education," was delivered by Mary McSkimmon, President of the National Education Association, Washington, D. C.

Dr. Hugh S. Magill, General Secretary of the International Council of Religious Education, Chicago, delivered an address on "Facing Together the Impelling Task."

Benediction by Rev. Lewis B. Chamberlain of the American Bible Society.

Thursday Morning, April 15

The theme for the morning was "The Layman's Part in Building a Christian Citizenship." The session was called to order at 9 o'clock by Russell Colgate, Colgate & Company, New York, presiding officer. The service of song was led by Professor Edward R. Bartlett, Department of Religious Education, DePauw University, Greencastle, Ind. Prayer by Hermon Eldredge, Secretary of Administration and Leadership Training and Managing Editor of Christian Education Publications, Christian Church, Dayton, Ohio.

"Better Buildings and Equipment for Church Schools" was the subject of the address delivered by John W. Barton, Publishing Agent, Methodist Episcopal Church, South, Nashville, Tenn.

J. L. Kraft, President Kraft Cheese Co., Chicago, and Treasurer International Council of Religious Education, delivered an address on "Consecrated Money."

L. W. Simms, President T. S. Simms & Company, Ltd., St. John, N. B., Chairman Board of Trustees, International Council of Religious Education, delivered an address on "International Cooperation in Religious Education."

An address on "The Layman's Leadership of Youth," was given by Cecil H. Gamble, Proctor & Gamble, Cincinnati.

George Gordon Battle, Attorney, New York, delivered an address on "The Layman's Responsibility for Religious Education."

Dr. E. Y. Mullins, then gave an address on "Kings and Priests Unto God," the second of his four devotional messages.

[On Thursday afternoon, from two to five o'clock, the following conferences were held: Adult Work, Church School Architecture, Children's Work, (Seven groups), Directors of Religious Education, Denominational Editors, Church School Evangelism, Leadership Training, Denominational Publishers, Superintendents, Vacation Church School, Weekday Religious Education, and Young People's Work.]

Thursday Evening, April 15

The evening session was called to order at 7:30 by Dr. W. O. Thompson, presiding officer. The Fine Arts program was under the leadership of Prof. H. Augustine Smith. Special music was furnished by the combined high school chorus. Prayer by Dr. C. Hauser, Publisher Evangelical Publishing House, Cleveland. The only offering taken during the Convention was made at this time. Pledge cards were also distributed and received for the work of the International Council of Religious Education for the next quadrennium.

The report of the Committee on Nominations was made and adopted, as follows:

President—Russell Colgate, New York.

First Vice-President—Guy E. Snavely, Birmingham.

Second Vice-President—William Hamilton, Toronto.

Third Vice-President—David C. Bayless, Denver.

Secretary—Hugh S. Magill, Chicago.

Treasurer—J. L. Kraft, Chicago.

The Hon. Pat M. Neff, former Governor of Texas, delivered an address on "Making America Dry." Benediction by Dr. W. O. Thompson.

At the close of Governor Neff's address, the Convention Resolution Committee reported the following which was enthusiastically adopted by standing vote:

We, the delegates to the Quadrennial International Sunday School Convention, representing the Sunday-school forces of thirty-five Protestant denominations from the forty-eight states of the Union, resolve:

That we stand unalterably in support of prohibition and the 18th Amendment, and that we urge the governments of the United States and of the several states to enforce the laws making this amendment effective. We call on all loyal American citizens to cooperate in the observance and enforcement of laws to this effect.

Friday Morning, April 16

The theme for the morning was "Educational Evangelism in Building a Christian Citizenship." Dr. Guy E. Snavely, President Birmingham-Southern College, called the session to order at 9 o'clock. Special service of song by Prof. H. Augustine Smith. Prayer by Rev. Clyde L. Nevins, Pastor Grace Methodist Episcopal Church, New Brighton, Pa., and President Beaver County (Pa.) Sunday School Association.

The first address on the theme of the morning was delivered by Nan F. Weeks, Children's Editor of Sunday-school Publications, American Baptist Publication Society, Philadelphia, on "The Evangelistic Opportunity in Childhood."

Cynthia Pearl Maus, Young People's Superintendent, United Christian Missionary Society, St. Louis, Mo., delivered the next address on "The Evangelistic Opportunity in Young People."

"The Evangelistic Opportunity in Adults" was the subject of an address, delivered by Dr. C. W. Brewbaker, General Secretary Sunday School and Brotherhood Work, United Brethren in Christ, Dayton, Ohio.

Dr. S. S. Hough, Executive Secretary Board of Administration of the Church of the United Brethren in Christ, delivered an address on "The Significance of Christian Stewardship."

Dr. E. Y. Mullins gave the third of his four devotional addresses, speaking on "Manifold Wisdom."

[On Friday afternoon, from two to five o'clock, the following conferences were held: City Executives, Directors of Religious Education, Leadership Training, Missionary Education, State and Regional Executives, Superintendents, and Vacation Church School.]

Friday Evening, April 16

The evening session was given over entirely to the presentation of a pageant, "The Gateway to Good Will," under the direction of Prof. H. Augustine Smith, assisted by Charles A. Boyd.

[Friday night, Saturday morning and afternoon there was in session at the Sixth Ave. Presbyterian Church, nearly one thousand young people in an International Young People's Conference, which met also Sunday morning and afternoon.]

Saturday Morning, April 17

The theme for young people's day was "The Contribution of Youth in Building a Christian Citizenship." Rev. Frank Langford, Toronto, General Secretary, Department of Religious Education, United Church in Canada, presided. The session was called to order at 9 o'clock. Service of song led by Prof. H. Augustine Smith. Prayer by R. E. Magill, Richmond, Va., Secretary Committee on Publications, Southern Presbyterian Church.

President W. A. Harper, Elon College, N. C., read resolutions which were adopted by the Convention (see close of this article).

Dr. J. M. Broady introduced to the Convention the members of the Birmingham Organization and the Executive Committee who had worked so faithfully and so ably in making all local arrangements.

Dr. Robert M. Hopkins introduced to the Convention the Chairman of the Convention Program Committee, Dr. Arlo Ayres Brown; R. E. Magill, Chairman Committee on Exhibits; Ray S. Erlandson, Convention Manager; Dr. Hugh S. Magill, Secretary of the Convention Committee; Dr. W. O. Thompson President of the Convention; Dr. Guy E. Snavely, member of the Convention Committee, and Vice Chairman of the International Council of Religious Education; Dr. W. G. Clippinger, R. M. Weaver, and Dr. W. A. Harper, members of the Convention Committee, Dr. William C. Poole, President of the World's Sunday School Association, Pastor Christ Church, London; Edith P. Rea, Secretary to Dr. Hugh S. Magill; and Frances W. Woodall, Secretary to Dr. W. Edward Raffety.

Dr. Arlo Ayres Brown then introduced to the Convention Dr. Robert M. Hopkins, Chairman of the Executive Committee of the International Council of Religious Education.

Announcement was made that the next convention of the International Council of Religious Education would be held in Toronto in 1930. Dr. A. C. Crews, Editor of Sunday-school Publications, Methodist Episcopal Church of Canada, welcomed the Convention to Toronto and spoke of that city's many facilities for taking care of such a gathering.

Prof. H. Augustine Smith introduced to the Convention Mrs. H. Augustine Smith and Mrs. Saunders who had assisted at the pianos each day of the Convention.

The first of three addresses given by young people was by Beth Twitchell, Vice-President New York State Young People's Council, Auburn, N. Y., on "What the Church May Expect of Young People."

Ira Jenkins, Director of young people's work in the First Community Church, Columbus, Ohio, gave the second address on "What the Young People Expect of the Church."

The third address was given by Russell Johnson, Senior at Birmingham-Southern College, who spoke on "Youth as it Really Is."

Dr. Edmund D. Soper, Dean School of Religion, Duke University, Durham, N. C., gave an address on "The Call of America to Her Young People."

Greetings were then read by Dr. Robert M. Hopkins.

Dr. E. Y. Mullins gave the last of his four devotional addresses, speaking on "Spiritual Sovereignty."

[On Saturday afternoon, from two to five o'clock, the following conferences were held: Missionary Education, Professors of Religious Education, State and Regional Executives, and Vacation Church School. (Four groups).]

Saturday Evening, April 17

The evening session was called to order at 7:30 by the presiding officer, Dr. Sidney A. Weston, Editor and Manager, Congregational Publishing Society, Boston, Mass. The Fine Arts program was under the direction of Prof. H. Augustine Smith. Special music was furnished by a high school orchestra and also by a chorus from the Negro Industrial High School of Birmingham. Prayer by Dr. John Clark Archer, of Yale University.

Announcement was made by Dr. P. R. Hayward of the great gathering of youth present at the Convention representing forty-two states and provinces.

Dr. Hopkins introduced to the Convention Prof. H. Augustine Smith.

An address on "Youth's Challenge to the Church" was delivered by Stanley High, Assistant Secretary, Board of Foreign Missions, Methodist Episcopal Church, New York City.

Dr. Harry N. Holmes, Field Secretary, World Alliance for International Friendship Through the Churches, New York, delivered an address on "The Challenge of the Youth of the World."

Benediction by Dr. Wm. C. Poole, London.

Sunday Afternoon, April 18

The theme for the afternoon session was "World Brotherhood Through Christian Education." Dr. William O. Thompson presided, and the session was called to order at 2:30. Fine Arts Program conducted by Prof. H. Augustine Smith. Special music by a chorus of three hundred children's voices.

The Convention sermon was delivered by Dr. James I. Vance, Pastor First Presbyterian Church, Nashville, Tenn., on "Spiritual Nitrogen."

Sunday Evening, April 18

Arthur M. Harris, New York City, Chairman Executive Committee World's Sunday School Association, presided at the last session of the Convention. Meeting called to order at 7:30. After prayer there was an introduction of representatives from other nations, and an address by Bishop J. W. Robinson, of Delhi, India.

Dr. William C. Poole delivered an address on "World Brotherhood Through Christian Education."

The First Quadrennial Convention of the International Council of Religious Education was then closed with prayer by Dr. W. E. Jordan of Philadelphia.

RESOLUTIONS ADOPTED BY THE INTERNATIONAL SUNDAY SCHOOL CONVENTION

Birmingham, Alabama, April 17, 1926

REAFFIRMING our faith in the great motives underlying the whole field of religious education, we, the delegates to this International Convention of Religious Education in Birmingham assembled, hail the new day which has dawned in this our great cooperative enterprise and resolve as follows: That,

After four years' experience of cooperation, we reaffirm our faith in the Merger effected at Kansas City in 1922.

We extend our greetings to other organizations representing the Protestant Christian forces of America in the field of religious education, and are particularly gratified that the International Association of Daily Vacation Bible Schools has determined to merge its strength with ours.

We call all the cooperating agencies represented in the International Council of Religious Education to four years of effort to strengthen state councils of religious education and their auxiliaries.

We interpret the spirit of our cooperative effort to be evangelistic and missionary in the sense that it seeks to win all the children and youth to personal faith in Jesus as Savior and Lord; and to be educational in the sense that it seeks to build them up in Christian faith, life and service.

We feel profound concern that the ideals and standards of the Christian religion be expressed in all relationships, particularly between classes, races and nations, and we urge that the cultivation of Christian social attitudes be the major element in our cooperative program of religious education.

We commend to the Lesson Committee and Committee on Education of the International Council the desirability of including in all curricula of religious education adequate instruction in temperance, missions, stewardship, law enforcement and the observance of the Lord's Day.

We commend the careful and painstaking efforts put forth by the Exhibit Committee in making the products of the various publishers available in their classified forms. The wealth of material for use in the field of religious education is worthy of the highest commendation.

We welcome the fellowship of the Christian young people, now gathered in the Interdenominational Young People's Conference, in our common task.

We commend the work already accomplished by the Near East Relief in the conservation of human life, and we look with special gratification upon its developing program of religious education for the children and youth of the Near East.

We highly appreciate the leadership and services of the distinguished president of this Convention, Dr. W. O. Thompson, who has so ably filled this position for the past eight years.

We commend the Executive Committee of the International Council under the able leadership of its Chairman, Dr. Robert M. Hopkins, for the work accomplished during the past four years in carrying out the purposes and objects of this Convention.

We are deeply grateful to our General Secretary, Dr. Hugh S. Magill, for his devotion to the tasks which he has assumed, and for his statesmanlike leadership of the Christian forces represented in the Council. He has surrounded himself with a staff of men and women of ability and special training, consecrated to the work to which they have been called. We pledge our allegiance to him and to them as they lead us forward in our cooperative enterprise.

We express our thanks to the Convention Committee, the Convention Manager, and to all other committees and individuals who have contributed to the success of this great convention, and particularly to the speakers and musicians who have furnished such an inspiring and educational program.

With a deep sense of appreciation, we record our gratitude to our Birmingham friends for the manner in which they have planned and carried through the details of this Convention. To Mr. Victor Hanson and those Birmingham citizens who underwrote the financial guarantee of this Convention we extend our thanks, and to Dr. J. M. Broady and the Committee of One Hundred who have worked so efficiently and faithfully at their tasks. To the Birmingham Sunday School Council and the Alabama Council of Christian Education we are deeply grateful for the encouragement and reception accorded, and to the press of the city of Birmingham for its unstinted service and deep interest in the problems which have been before us. We deeply appreciate the hospitality of the citizens of Birmingham who have opened their homes to make the welcome more cordial, and we express our thanks to the churches that have furnished meeting places for the various conferences.

To Almighty God whose spirit and presence have been manifest throughout the sessions of this Convention, we offer our humble thanks and pledge anew our lives in His service.

Next to attending the Birmingham International Convention is the reading of the INTERNATIONAL JOURNAL.

INTERNATIONAL COOPERATION IN THE FIELD OF RELIGIOUS EDUCATION

By L. W. Simms

THE RELIGIOUS Education Council of Canada, Dr. Hugh S. Magill kindly requested to nominate a Canadian representative to speak on Laymen's Day at this Convention. The honor they subsequently conferred upon me was accompanied by the suggestion that the subject of my message be along the line of the title I have chosen.

Their choice of a speaker was based on their knowledge of his sentiments on this subject and their desire that such sentiments should be conveyed to you as their own. Therefore while perfect freedom of initiative has been accorded me, I hope I have been true to their trust. I regret that the state of chaos existing in the political arena in Canada at the time when a choice had to be made, prevented a selection which would have been more national in its character and less limited in its platform qualifications.

In these democracies, the United States and Canada, the purest that the world has yet evolved, the practice of depicting ourselves as Uncle Sam and Miss Canada is a reflection of the attempt to think of each of our respective nations as a single complex personality. Such a huge attempt at condensation in each case can leave, after exercising the utmost of human intelligence, but the vaguest comprehension of the resultant compound, but this result is very real and potential. We call it our national character. In the last analysis, this national character is the grand average of the moral qualities of each and every individual citizen in its total population.

Moral quality is not a negative, but a positive state. It springs from only one source—spiritual generation. When this generating force ceases to operate, there may be and often is a certain momentum that will carry the individual life, and, to a degree, other surrounding lives, on for a time, but there begins immediately a moral decline that is as certain as death. Hence every citizen who fails to generate spiritual power in his own life, through faith and the attitude of obedience to religious impulse, based on the best light that he or she has or can obtain, is a parasite on the body politic of any nation.

On the other hand, those who conscientiously assume the attitude conducive to such spiritual generation and regeneration, constitute the sole permanent integrating force that creates strong national character, yea, that makes possible the survival of our civilization through each succeeding generation. This attitude of life is the only true patriotism.

These potent facts lead up to another fact not so often recognized, namely, that the resultant forces of good and evil are scarcely if at all hindered in their scope of operation by our national borders.

To a varying degree this is so today respecting all national territories. There are no hermetically sealed moral boundaries. But to a degree never before existing between two nations, and for the obvious reasons of close proximity, plus common language, the United States and Canada, whether they will or not, are indissolubly interdependent for their highest spiritual welfare.

Notwithstanding all the immigration laws, customs regulations or other restrictive measures that our Governments have it within their power to enact, the forces making for righteousness or for evil will largely have free interplay across our border line. On the side of righteousness, we will have the interchange of great literature, of the record of inspiring deeds, of helpful suggestion in common or parallel problems as well as the exchange of honest and wholesome services, and the visiting back and forth of our people, with all the significant influences arising out of mutual regard and friendliness. Perhaps most significant of all is the mutual migration of our people, many of them deeply religious.

Are You Interested

1. In Better Church Schools
2. In Efficient Leadership
3. In Christian Citizenship

Then Read

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

On the side of evil we cannot, except to a limited extent, prevent the interchange of harmful literature, the baneful influence of featured crime, the cooperation of organized vice, the consorting of the underworld, and the smuggling of drugs, liquor and criminals, while the product of migration itself will bring in its train a proportion of the evil which exists.

It is obvious therefore that the existence of evil in any form in Canada cannot be a matter of indifference, but one of vital import to the United States; and the converse is equally true, therefore the cause of righteousness is of fundamental mutual concern.

To put it another way. The Christian citizens of each country have more in common with their Christian neighbors across the border, than they have with the enemy of righteousness who may claim to be a fellow citizen, and who lives in the same street. This tremendous fact, when fully recognized, faces the Christian forces of each nation with a challenge for cooperative endeavor that will not down. But whatever the recognized responsibility and consequent action of the church as a whole may prove to be, it is obvious that the phase of her activity which this great convention so impressively represents, that of religious education, is the point of keenest responsibility, because of greatest opportunity.

It is a wonderful thing that at a time when cooperation in the way we view it today was but dimly comprehended in any field, the great men who laid the foundation of the International Sunday School Association recognized no bar in the border line, but the laymen of both countries banded together to advance the Sunday school cause.

It would be difficult to disprove that the greatest builders of good will between our two nations during the last half century have been the Sunday-school hosts, united in the common task of religious education.

I never have been able to see that the pursuing of my pedigree to the monkey plane was a pastime promoting practical piety, but he who, in touch with cooperative organization in the field of religious education during the past decade, fails to recognize a process of evolution must take the alternative of naming it revolution.

The outstanding development in this great period of change was the gradual emergence of a clear cut conception that in the place of a great promotional machine made up of specialized departments, serving all Sunday-schools direct, there must be a service organization acting as a clearing house and working mediately, furnishing every territory and denomination on this continent with the tools and suggested methods for strengthening their own promotional work.

This furnishes the basis for free cooperation without loss of adaptability, not only as between denominations and territories in the United States, but also to meet the peculiar conditions obtaining in Canada.

Since the merger, however, the task of developing our *respective fields* along

the lines then laid down has so absorbed our energies as to leave the problem of further adequate *international* cooperation practically untouched.

Who ever heard of a marriage being consummated in our countries by a man and a maid pursuing a policy of wistful waiting for each other to make a move? Neither will the furtherance of the cause of righteousness be built on its firmest foundation by mere mutual exchange of regard, but, emulating the great example of those in both parent bodies whose merging created our Council, we must continue to strengthen our provisions to move forward together.

There must be a conviction on both sides that there are great and more than worthwhile gains for each in such a rapprochement, not in a mere periodic exchange of courtesies or alternate invitations to free seats on the bleachers at each other's meetings, but in maintaining and enlarging vital operative contact points. No realization of the rich possibilities in such cooperation can be founded on generalities or even on interlocking directorates, but must be based on building together (1) Lesson Material and (2) Common Program.

Lesson Material. Perhaps the place of most satisfactory cooperation to date from an international standpoint has been in the work of the Lesson Committee. But the opportunity I have in mind is after the outline created by the Lesson Committee is passed on to the publishing houses.

One of the chief impulses toward separate national procedure in the field of religious education in Canada has been the fact that material published in the United States is frequently not acceptable for Canadian use because of patriotic references and illustrations, applicable solely to the United States. This latter is of course a perfectly natural condition.

That there should be occasional references to patriotic themes from a national standpoint in our religious education programs is obvious but are we not safe in assuming that our secular schools and other secular influences can be trusted, at least, to do full justice to the purely national aspect of patriotism, and that a very real contribution to the stimulating of the highest type of patriotism, the kind that would measure up to the most sensitive conception of Christian responsibility, might be made by us, if a definite provision was made in all our educational efforts on this continent to use patriotic occasions and natural opportunities in lesson material to stress an international *Christian* consciousness so that, to borrow Dr. Athearn's phrase for a wider and still more significant application, "in the face of a given emergency" the Christian people in these two great nations "would react together for righteousness." This would be a clear step forward in the bringing in of His Kingdom.

Programs. We are on both sides of the border busily engaged in building programs. They are in a way like our babies and even twins may be strangers if not reared together. The larger these grow the more difficult they will be to adjust and the poorer both will be without such adjustment.

A program for youth will not be a successful program in Canada to the degree that it has peculiarly Canadian characteristics but to the degree that it embodies the principles that will build up our youth in Jesus Christ. The same is of course equally true in the United States.

Then again, a program that is built for either the United States or Canada will be a United States or a Canadian program and will not only be regarded as such by the rest of the world, but will not fit other conditions well. A program that is built internationally to fit both the United States and Canada will not only disarm prejudice in other countries in which it could be used to advantage, but will be, by its very genesis, a program more apt to fit each situation more richly and yet at the same time form an acceptable basis for world-wide service.

Laudable as the post war efforts for world accord and cooperation may be, it must be evident to any careful observer that the recent impasse at Geneva could not possibly have come about if all the participants had been motivated in their negotiations by the principles taught by Christ. In spite of this setback many people are hoping for great things from world cooperation. Their hopes are only well founded to the degree that a Christian consciousness underlies such cooperation.

Any comprehension of our Master's plan for the redemption of the human race is wholly inadequate which does not include within the focus of its vision the bringing about of a fellowship and like-mindedness between nations, similar to that fine friendliness known between individuals.

Some of the most inspiring pages in history are those depicting the intimate fellowship and spiritual interplay between two strong, forceful men. Their strength of character and self-reliance, so far from forming a barrier to such intimacy, furnished the very foundation upon which it was built. Their individualities were more often than not completely diverse from one another. This but added zest to their companionship, but always there had to be a vital background of common idealism or no such friendship could have been possible.

With all the goodwill in the world on our part, there must inevitably be a long period of patient seed sowing and cultivation before any intimacy comparable to that will be possible between either of our nations and many of the other nations of the world with their tremendous racial, religious and linguistic diversities. How different it is, however, between the two English speaking nations of this continent.

Never before in the known history of the world have there existed two national units who had so much in common as have the United States and Canada; and, among the many things that might be listed, the one of outstanding significance is the large proportion of our populations having a common religious background.

On the River Saint Croix, which marks the boundary line between Maine and New Brunswick, there nestle directly across from one another the towns of Calais and Saint Stephen. About equal in size the narrow river and the invisible boundary line are of small importance to the dwellers on either bank, compared with the bridge which joins them. A constant stream of citizens flows back and forth across its simple span exchanging goods which are seldom molested by the customs officers and services which the immigration officials never curb. Lovers with fast-beating hearts rapidly cross its footpath to return with their sweethearts on their arms for an evening's recreation. Family ties are inextricably intertwined. Great hosts of people decked out in their best attire cross the bridge to celebrate each other's national holidays and willing feet wend their way back and forth to share in the joys and sorrows of several hundred homes.

Why is it that the rigor of Ellis Island and the Canadian ports fails to function here? Why is it that patriotism, though as vital as it is elsewhere, is a unifying rather than a divisive influence? Why? Because acquaintanceship, intimate with mutual interests and indelible understanding in promoting the common community task, beggars barriers and baffles, because it disarms, all provisions for prejudice.

There are no important factors in the beautiful picture this situation affords that may not be duplicated in our two nations as a whole by the cultivation of good will, founded on the presence of Jesus Christ in the hearts of our people.

If, with such a field ripe for the harvest, we fail as Christian neighbors to build together a foundation on which can be shown to the world a shining example of Christian fellowship and practical close cooperation, then may the world well ask, what is the potency of our Christan Gospel to meet world-wide human needs? Christianity and national self-sufficiency are absolutely incompatible terms in the field of Christian education.

In the history of Christendom we have an outstanding example of an unsuccessful attempt to superimpose upon all nations a united Christian consciousness, rising superior to patriotism and resting on the single apex of an infallible ecclesiastical authority. This narrow and unsound foundation made impossible the realization of an otherwise commendable goal.

The open door of opportunity lies before Protestant Christendom as the mother of democracy to erect on the broad foundation of religious education, a comity of Christian peoples everywhere. Then the supreme exaltation of the Master Himself in the hearts of men will transform all border-lines in Christendom into mere natural demarcations of individuality and of utility for local bonds of cooperation and union. The largest step towards the

realization of such a goal would seem to be an ever-widening international affiliation of Christian bodies in which those holding the highest offices would in their united efforts be impelled to the humblest consciousness of service by the fact that their positions rested down upon no vested authority whatever, but on a purely voluntary basis of cooperation.

One of the essential factors making for the smooth running of our modern motor cars and other wonderful machinery is the infinite care taken in designing the shape of and in machining the individual cogs in every gear so as to make possible a perfect mesh. May *we*, in the United States and Canada, stop at each step of the way as we build, to ascertain by wholehearted cooperation that the cogs in every gear of the delicate machinery we are each constructing will mesh with each other, in powerful smooth running harmony in building *together* a Christian citizenship. [*Substance of an address given at the Birmingham Convention.*]

THE SPIRITUALIZING OF PUBLIC EDUCATION

By Mary McSkimmon

TO UNDERSTAND how public education can be spiritualized today, we must have a clear and mutual agreement as to what education is. Every year sees those of us who care most for the education of the children of America changing our conception little by little until we are compelled to change the definition almost from year to year. But it will help us to understand the problem before us if we accept two definitions by men who are perhaps ablest to make them at the present time. One of these if given by Professor Thorndike in his book, *Education*—"No clear boundary separates a man's education from the rest of his life. In the broadest sense his education is his life." If we add to that, Professor Dewey's definition taken from *My Pedagogical Creed*, it will round out a conception that I think we may all agree upon,—"Education is a process of living, and not a preparation for future living." The other element awaiting definition at this juncture is that of religion, and I will ask you to accept that of Professor Harnach—"Christian religion is eternal life in the midst of time by the strength and under the eyes of God."

When we spiritualize the work of the public school, we hold before us these conceptions of education and religion whatever subject we are teaching, whatever age of childhood or youth we are dealing with, whatever the emergency is that needs clear thinking, and strengthening of the will, and the developing of a sensitive conscience. The teacher must hold before her own mental vision, whatever words she may frame it in, this thought,—that through every experience, whether it be increase of knowledge, overcoming the difficulty of a stubborn will, leading the child to have better attitudes towards his fellow beings, her chief service to the child is the enlarging of his life purpose that he may glorify God and enjoy Him forever and ever. The teacher must remember that through her own contribution of reverence for and faith in God she touches the lives of the children about her whether she is conscious of it or not. Doctor Cochran in his book, *Religious Education*, makes that plain when he says "Life and religion are one, or neither is anything." In considering the matter of spiritualizing education, we are not thinking of a separate hour set aside, because every moment of the day gives the opportunity for the creation of right ideals and standards of conduct. No search for the truth in any subject can fail to give the child vital instruction in principles of right living. We spiritualize every subject of his daily work by inducing right responses to the end of forming right character. This does not mean that this greatest of all services to childhood can be left in a haphazard way to chance. It means that where the light of this service is in the soul of the teacher, it lightens every corner and every avenue of her teaching. No teacher today can feel that complete citizenship or responsibility for fine citizenship can be developed without the ideals of obligation to and the sacredness of such duties, and lest the child may fail to get this teaching elsewhere, the school must stand as a bulwark against the tide of modern indifference to civic righteousness. She must hold her children day by day to such habits and attitudes toward right thinking that the conviction of the Eternal Goodness and the enlightened conscience become the attainment of all. Someone has said that whether we will it or not, our personal attitude to religion makes an impression upon little lives that touch ours, because religion or irreligion is present wherever a teacher is.

It was long ago that the old Roman, Lucretius, said—"Life on earth is not given to anyone for a permanent possession. It is for the use of all." One of the great rewards that can never be paid for in money or honors is the certainty that comes to every thoughtful teacher that goodness, and reverence, and love of the truth are more contagious and remain more firmly embedded in the life and character of childhood than any evil that touches him, however alluring at the outset this evil may seem to be. Another great blessing to the teacher is the knowledge that nothing goes into the mind of a child that leaves it what it was before, therefore no right teaching of these great things of the spirit can ever be lost.

The great plea for the child labor amendment, that the teaching force of America is so anxious to have passed, is that the child must be kept in school long enough for knowlege to creep over into action. That is often slow and painful growth, but until every child has wrought his knowledge of what is right into the responsive material of every day life, he is not equipped to go into the world, however keen in acquiring he may be in those forms of knowledge that sharpen his intellect. The statement o truth is not knowledge. The definitio of virtue is only the shell of knowledge Practice and habit alone can mak knowledge. Professor Palmer says— "Learning comes at a period of life wher the chief business is transmission of thing of nature to a spiritual being Until then he has no idea of law, no any standards of reality." [*Abstrac of address given at the Birmingham Con vention.*]

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THE TEACHING MINISTRY OF THE CHURCH

By William S. Bovard

REPRESENTATIVES of the united Christian churches of North America, I am not unmindful of the unmeasured possibilities in this great gathering here during these days, and I unite my prayer with yours that the will of God may be done in us during these days of Christian fellowship and Christian service.

I like to think of the church as an organism, rather than as an organization. The laws of life, rather than the laws of mechanics, govern the unfolding of the church of the living God. The great stream of humanity is, after all, the factor which identifies the church of yesterday with the church of today, and the church of today with the church of tomorrow. I think we are pretty well agreed that the supreme aim of the church of our day, so far as it relates to individuals, is to help those individuals to achieve the finest kind of Christian character while they are living a Christian life. Our concern today is not so much for where we shall spend eternity as it is that we shall come to be personalities worth having any kind of a place in eternity. Perhaps the time was when the church gave the impression of having a greater concern for destiny than she had for character, but we have today a great prophetic insight, that destiny hangs on character. It is not a matter to be arbitrarily determined, but what we are and what we may become in fellowship with Jesus Christ in the achievement of a Christlike character is the determining factor with respect to our future destiny.

When we remember that character is not something which can be conferred upon us, that it is not a bequest, as some one has so well said, but rather a conquest, that it is an achievement, we understand that this is simply another way of saying that it must come about through an educational process, by the teaching method. I am sure if it were possible for character to be conferred, Christian men and women would be conferring upon their sons and daughters the finest quality of Christian character. Christian teachers and ministers would find their supreme business in the conferring of Christian character upon their students and parishoners. If any one shall ever be a thoroughgoing Christian, it will be because in cooperation with the spirit of the living God he is able to achieve that great objective.

* * *

WHAT is true concerning individual character is equally true concerning that great social objective of the church of Jesus Christ, which has to do with the entire human world. If I were to ask, what is the purpose of the church with respect to the human world, perhaps no better answer could be given than that it is the purpose of the church to help the human world to achieve an "honest-to-goodness" Christian brotherhood, including the one billion nine hundred millions of people who are upon the globe today. If we will remember that the whole of life is an unfolding fact, it will impress upon us the absolute necessity of the teaching method and the educational process in making effective the truth in Christ. It is very easy for us to believe that the physical organism is an unfolding one. We do not expect an adult generation to appear some morning, full orbed, from somewhere. We know that the only way there shall be men and women is through babyhood. We are very ready to recognize that whatever may have been God's plan, at the beginning, so far as we know the world, it is the Divine plan that the adult generation shall come through the process of an unfolding life. We will agree that the principle applies to intellectual maturity as well as to the physical.

Sometimes we balk a little when the same challenge is put with respect to spiritual maturity, and we find ourselves wondering what may become with our theology, and what we may have to do with emphases which have been so characteristic through the centuries of the history of the church. Whatever the conclusion may be, under the inexorable, immutable law of unity, the spiritual life we know and to which we must minister in our instruction and in our worship, in all the realm of Christian truth comes to us inseparable from a physical organism, inseparable from a keen intellectual life. This law of unity, as it relates to the individual, shows to us that the teachers of God must recognize that their business is to begin with the beginning of this unitary life, where the spirit of God begins, and from which the spirit of God never goes. In cooperation with the spirit of God, it is the supreme business of the Christian teacher to follow through the unfolding, unitary life, not only to physical, intellectual, and spiritual maturity, and the sooner that conviction spreads instead of being a conviction that holds a glorious minority in the Christian church today, it shall come to be the great dominating conviction of the multiplied millions who are coming together, to move together, to overthrow the tragedy of spiritual illiteracy to the ends of the earth. If we could only popularize the Christian conception of God—for the Christian conception of God is not that He is an occasionalist, and that the supreme evidence of His presence and power is some supernatural transformation that may take place in some poor derelict who has burned his life out, and when his life has been consumed, the infinite mercy of God in Jesus Christ rescues that poor fragment of a life. Then so many of us who have been dependent upon a manifestation of the presence of God are ready to say, "Certainly God is a rewarder of them that diligently seek Him. I can now believe that He is in His world and achieves great results because He has performed this great outstanding miracle."

* * *

MORE and more Christian statesmanship is coming to understand that the Christian conception of God is not of one who is away from His world, leaving it to some mechanistic order or system and breaking in only on occasion to perform some great manifestation, and then retiring from it. The Christian conception is that He is a spirit, and they who worship Him must worship Him in spirit and in truth; that He is closer to us than breathing and nearer than hands and feet. Not only did He create human life and all other forms of life, but He is today creating. Not more surely was the first man the work of His hands than is the child born today and the child that will be born tomorrow the direct work of the ever creating and ever present God. If we can remember that our great business, as Christian teachers, is the business, not of substituting human effort for divine manifestation, not to substitute some system called education for the creative, transforming, enriching, developing power of the ever present God, but the job of the Christian teacher today is to cooperate with the ever-present spirit of God, and one of the finest manifestations, which should be the chief evidence of Christianity, is that God can begin with the beginning of a life, and guide it through its unfolding from stage to stage in development, so that that particular individual may come to full maturity of Christian manhood or Christian womanhood without having wasted a life in selfishness and riotous living.

If I were asking tonight for the greatest possible evidence of the presence and power of God in the world, I should not ask for the spectacular, occasional manifestation that might strike us and claim our attention, but I should ask for the certainty that the God of the universe has never been away from His world, and that God begins with the beginning of life, and calls upon fathers and mothers and teachers and pastors and leaders of youth to begin at the beginning with Him and help Him to grow baby boys into Christian men, and baby girls into Christian women, and that the supreme calling of the Christian teacher is to follow through all this glorious unfolding and enrichment of that life.

NOW, I think you see the place of strategy that our present day places the Christian teacher in. As a matter of fact, the spotlight is on the Christian teacher today as never before. If I might be permitted to use a figure from athletics at this time of the year, to make vivid what I mean by this place of strategy, I would say that it is the last inning of the world's series. The bases are full, and two are out. The great missionary interests of the Kingdom of God are on third; the philanthropic interests are on second; the great evangelistic interests are on first; Christian education, in the person of the Christian teacher, is at the bat, and the eyes of the world are upon the batter, and there is that breathless hush. The supreme question, the greatest educational question, the greatest national question, the greatest international question that anybody can ask today is, Will the Christian teacher make good? Will he get a clean hit, and bring the runners in? Mayhap he will get a home run, and clean the bases and win the world's series! If the Christian teacher fails, may God have mercy on the human world.

* * *

I WANT to ask you tonight, will the Christian teacher fail? And when I speak of the Christian teacher I mean the Christian teachers in God's first great educational institution, the home—the mothers and fathers, the older brothers and sisters; then I mean the Christian teachers in the great American public school system, that whole glorious group; then I mean all these great volunteer teachers in the church schools and in all the agencies of the church; I mean every person who in any way is seeking to put Christian truth into the warp and woof of the world. I say to you, what must be done in order that the Christian teacher shall hold this place of strategy, shall not fail, but shall gloriously triumph in the work he is called to do?

First of all, we have got to have the world in order. It has been pretty hard for some people recently to discover some justification for armies and navies. They have been put to it to say just what kind of an answer they can give to why we should have armies in this twentieth century of the Christian era of civilization. I am perfectly willing to say that we have reached the point in the unfolding of the Kingdom of God where we can afford to eliminate even from our vocabulary any term that relates to war. We can no more even think of war, or talk war. That does not mean that we shall not improve our police force as it relates to a local community or to a state or to a nation or to the nations of the earth, and the only justification that I think can be given today for anything like armed force is that it represents a group whose special business it is to maintain order, so that the great body of Christian teachers may accomplish the work God has called them to do.

I think I have a Scriptural basis for this. You remember that St. Paul said, "The law is the schoolmaster, bringing us to the school teacher." The law wasn't a teacher. It couldn't teach anything; but it could bring the pupils to the teacher, and see that they maintained order while the teacher performed the great constructive effort of helping them into character. What we need is simply a certain body of men—or perhaps women could do it better, and I wouldn't prevent them having a part in it—just a number that will meet the needs of the community, of the state, of the nation, in order that the great problem of maintaining order in the human world may be accomplished, so that the Christian teacher may do the work of helping his pupils to achieve Christian character and bring in the Kingdom of God on earth.

* * *

IF THE Christian teacher is going to make good, he must have the backing of all the promoters of economic prosperity. I do not know how you feel about the civilization of this western world. It may be that you agree with some of our oriental friends and some of our friends who have traveled in the orient and who find nothing good to say about the perfectly marvelous economic progress of this old world. They can not see anything in it but crass materialism. They say that we are worshipers of the almighty dollar, and that we are losing our souls as we are chasing, money mad, after material values. They give us the impression that it would be a great deal simpler for us to worship God if we still plowed with a crooked stick, and were satisfied with the most meager sort of clothing, of home-made material, if we found our physical satisfactions in the normal produce of this great, generous mother earth of ours, and spent the time in meditation and reflection, and had nothing to do with this great developing industrial civilization of ours. I frankly say to you that I have no sympathy with that kind of criticism of the progress in the economic world which we have made and are making on this western hemisphere. I believe that the development of our resources, the transmutation of commodities of low commercial value into those of high commercial value, the gathering up of these products into what we call wealth, is a part of the Divine purpose and plan for the Kingdom of truth and righteousness. I believe that God intends us to gather these material resources, to transmute money into manhood and our property into personality; that we shall put the material wealth which God has helped us to receive into the eternal values that shall abide when they themselves have passed away.

* * *

THERE is a story of an incident which brings out what I am trying to say. I was in charge of a school one time, and one day one of my students came to me and said, "Professor, I have spent my last dollar. You have more boys at work now on the campus than you have work. The only self-respecting thing for me to do is to quit and get out and earn some money."

I said to him, "Now, you have been making a fine record. Don't quit yet. Give me a chance to see if I can't find some way by which we can take care of you."

Long before I had found anything for him, he came to me with a letter and said, "Read this, Professor." It was from his Alabama farmer father, and this is what the letter said: "Dear Son: You can stay until the end of the term. I have sold a mule."

He made up his mind to put a mule into his boy's head. Most boys have mule enough in their heads already, but listen—you take a mule that used to be worth three hundred dollars in the market, and you transmute that mule into the moral and spiritual fiber of a boy, and what have you done to the mule? You have glorified the mule! That is the only way the mule will ever get to heaven. After all, that is exactly what a mule is for. That is precisely what the proceeds are always for; that is what your profits from manufacturing, and from banking and mercantile pursuits are for. Three hundred fifty billions of dollars, the material values of this civilization—not a substitute for the spirit and power of the ever present God, but a part of the divine product, in order that God's people may come somehow to see that if they will transmute these material values into the eternal values of Christianity and transform them through this great process of teaching Christianity they will be achieving the wealth that will abide through all the cycles of eternity. I thank God that more and more the people who have been blessed with the profits of our civilization are coming to see this.

Just for instance. A certain multi-millionaire noticed a young lady of the neighboring house. He watched her day after day, as she was so very busy, serving other people, keeping at her work. He asked where she came from, and found she was the product of a Christian institution. He became interested in this college. The college president visited him, and this is what he said: "I can buy any amount of what I don't want, but I can't get what I want until I give away what I have," and he handed the president a million dollars.

More and more the people who have the thing—values are coming to discover that the great God has entrusted these values to them as stewards, and He expects them in the business of Christian education to transmute them all into the abiding and eternal worth of Christian character.

* * *

IF CHRISTIAN teachers are to make good, they have to teach as those having authority. Jesus Christ did this. But what kind of authority did He have? He certainly didn't have a standing army that He could point to. He certainly had no king backing Him. It was no external authority of any sort. It was just one kind of authority that enabled that first Great Teacher to teach as one having authority, and that is the only kind that has any power for the teacher of religion today, and that is the authority of personality, the authority that is inseparable from character. You can compel people to be baptized. I suppose you could put enough social pressure upon people to get them to come to the

altar or to sign cards, or to take some other public stand, but nobody ever yet has been made a Christian by any external compulsion of any sort. It never has and never can be done, and the only way Christian teachers will ever make good is to have so much of the consciousness of the presence of God, to so practise the power and presence of God, to become so identified with God that what they are is so mighty that it compels the acceptance of their message; that their pupils and students and followers shall pass on the glorious torch of Christian truth which they hold out from the burning fires upon the altars of their own souls.

* * *

YOU have already thought of some of those teachers. I will mention just one. I began my ministry side by side with him. He said to us one evening when we were about to be ordained into the Christian ministry, "I do not remember when I did not love Jesus with all my soul and with all my strength." Here was a mature man who had never had a moment in all that young life that was not enriched by the consciousness of his devotion to Jesus Christ. When Stanford University was founded, some people said, "Twenty million dollars—I suppose it is tainted!" Some of them thought it was, and they couldn't see how an institution could be built upon tainted money. Then later when it was announced that the policy of the institution would be to major in the physical sciences, they said, "That can't get anywhere for good. We have always studied the classics and the humanities." This particular friend of mine became professor of biology in the faculty of Leland Stanford Junior University, and he made that great subject so vital and inspirational, so interpreted the ever present God in the great world of physical life, so interpreted the problems of life in the light of the Christian conception of God that his classes were popular, and the students not only listened in class, but they followed him to his home, and into the church where he taught and where he set forth his Christian influence until scores of his students were brought into devotion to Jesus Christ—into the life of the Kingdom. He died while yet a youth, and President Jordan wrote a little volume in memory of that incarnation of Christ, and said, "No person has ever come to this campus who has exerted such Christian influence upon the whole life of the campus as W. W. Thoburn."

A teacher who has a consciousness of the presence and power of God, though he may be teaching biology or chemistry or mathematics (or anything that is drier than that, if there is anything such) if he is the kind of man or she is the kind of woman that it is possible to be by practising the presence of God, through the medium of other materials than the materials of Christian teaching may help young men and women into this fine fellowship as disciples of Christ in this business of building a Christian brotherhood for the human world.

* * *

THE Christian teacher today who is to make good must be a world Christian. I care not if he is only the teacher of one individual in the remotest rural community in America, God only knows what relationship effective teaching may have on world problems. One of the most impressive facts to me is the physical oneness of this little world of ours. I was out in Cheyenne, Wyoming, when Coolidge was inaugurated, hearing every word of the inaugural address at eleven o'clock in the morning, and it wasn't delivered until one o'clock in the afternoon! I have made up my mind that we have got to learn to live together as brothers and sisters, or I say to you that we will put either a period or an exclamation point at the end of human civilization. The sooner we remember that the human world belongs together, that, whether we like it or not, we are members one of another, that we are all going up or down together, that there is no such thing as national isolation, we all belong together, irrespective of nations or groups, the sooner we understand that we are under this law of social solidarity and begin to work together instead of putting emphasis upon the divisive things of life, begin to put it on the binding things, the sooner we will begin to answer the prayer Jesus taught His disciples to pray, "Thy Kingdom come, thy will be done on earth as it is in heaven."

Fellowship on the Floridan

Some of the many Birmingham delegates satisfactorily served by the Illinois Central R. R., under the personal direction of W. G. Ferstel, District Passenger Agent, Chicago.

This is the task assigned to the church of Jesus Christ. I do not expect that we are going to have a Christian world in our generation, but listen—it is coming, just as surely as we are here tonight, and I illustrate it as follows:

I do like to go to a track meet. Did you ever go to a track meet? I go every chance I get. I can sit with perfect calmness as they pole vault thirteen feet and more, broad jump, high jump, discus throw, shot put, and all the rest. But when the man in charge puts the megaphone up to his mouth and says, "The next event in this meet is the relay race," then I begin to wonder if this old engine will hold out. Of all the exciting experiences, that is the most exciting I know. I was in California, and saw Paddock and Murchison. Think of it—the two fastest human beings in the world. They got two other fellows that were pretty fast, and said, "We propose to cut down the world's record for the medley relay race." They got four freshmen from Southern California and four from Pomona College and then that awful moment came, and the man lifted his gun, and you could have heard a pin drop. Bang! On they came. They actually seemed to be flying. Faster and faster, until they reached the end, and then they announced that four seconds had been clipped from the world's record for the medley relay race!

This is what it said to me: we are in the midst of a great relay race. One generation taking the world, coming with it to the oncoming generation, handing it over more nearly Christian than before, and that generation hurrying on, while another is waiting. When that generation receives it, on they come. Back there in 1914 we received it, and we stumbled, and fell, and fumbled, and nearly spoiled the race. Now the oncoming generation is waiting to gather up this world, to pass it on, and if we can only have sense enough to run the race looking unto Jesus Christ, the author and finisher of our course, if we only have patience to do our work in our generation so that the world we pass on to the next generation shall be more nearly Christian than the world we received, one of these days there will come swinging around the corner a generation that will bear the world to the feet of Christ, and His prayer will be fulfilled, "Thy Kingdom come, thy will be done, on earth as it is in heaven." May God help us! [*Verbatim report of address given at Birmingham Convention.*]

WHAT IS RELIGIOUS EDUCATION

By Luther A. Weigle

EDUCATION and religion belong together. They have in the deepest and truest sense a common end and purpose. Education refers to the human conditions and religion to the divine creative initiative which make possible the fulfillment of Jesus' purpose, when He said, "I am come that they may have life and may have it abundantly."

The full life of education and the full life of religion are bound up with one another. Education remains defective and falls short of its full end if it fails to beget the loyalty to eternal principles, the good will, the creative responsibility which enter into the making of moral character; and moral character is most surely established only when it is undergirded and sustained by a faith that the constitution of the universe itself is moral, and that moral values are therefore eternal. That faith, that conviction, is religion.

On the other hand, the life of religion is bound up with education. A religious experience which is out of relation to one's education does not have the same promise of permanence and of fruitfulness as a religious experience which is rooted in the changing experiences and expanding powers of the passing years. A religion that attempts to do without educational method or educational principles condemns itself at best to ignorance and too often to superstition. So close is this relationship of education and religion that when for any reason they become sundered, they inevitably become rivals. Education begins to usurp the place of religion, and men in the name of religion begin to decry education. It is because of their very intimacy of relationship that this rivalry takes place, if for some reason or other they are sundered.

Education and religion are too far sundered in America today. I am thinking not simply of the fact that there are some otherwise well educated men and women who are not interested in religion, nor of the other fact that there are some who in the name of theology decry science. I am thinking of a fact that lies deeper than these—the fact that we have entrusted the education of our children almost wholly to a system of public schools, and that at the same time we have stripped these schools almost wholly of religious elements. It is amazing when one comes to think about it, to realize that 92% of the children of this land are receiving their education in this wonderful system of public schools, and that we in the name of religion—that is the sad thing about it—in the name of our sectarian divisions, have made it impossible for the public schools to do anything effective in the way of religious education. That is a serious situation.

The situation is much more serious today than the situation of a generation ago; for the old-fashioned public school to omit religion was not a very serious thing, for that old-fashioned public school omitted a great many things. It was perfectly obvious and clear to any child that he was receiving the major part of his education not from that school, but from the incidental contacts of every day life in the home and community. Today that is all changed. We have greatly enlarged the scope of our schools. We have vastly enriched their curriculum. We have placed into these schools the whole range of human knowledge and human occupations. Children in these schools learn bookkeeping, stenography, commercial arithmetic, agriculture and dairying, woodworking and metal working, cooking and sewing and household economics and—I don't need to go over the list. I call your attention to the fact that there is almost no human interest or occupation which is left unrepresented in the program and life of the public schools of this land, except religion. It is the only human interest that is ignored. I call your attention to the fact that that presents a grave danger. What will our children think? They are not fools. Inevitably that situation will lead our children to draw the conclusion that religion is the one interest of human life which is of so little worth and value, or which is so divisive an influence, that we cannot include it in our common provision for their education.

Now you will not misunderstand me. I believe with all my heart and soul in public education. I send my own children, on principle, to the public schools of the community where I live. The public school is the last of our institutions, next to the church, to be surrendered. We must perpetuate this great and most distinctive of American institutions; but we must in some way meet this present situation. The plain fact is that a system of education which includes everything else and ignores religion inevitably conveys to children a powerful negative suggestion. We speak often of the separation of church and state, another principle that must never in American life be surrendered; but we must remember that that principle can be so construed as to make the state a fosterer of non-religion or of atheism, if state and church be not willing squarely to face this common educational problem.

* * *

WE ARE gathered here as representatives of the churches of this land and Canada; and the message I would like to send home to you is that of the challenge to the churches which is presented by this situation. It is a challenge to the churches to penitence for the part they have had in this stripping of religion from education—a call, I say, to penitence. It is time we realized that it was not atheists or infidels that took religion out of our schools. It was taken out by men and women speaking in the name of religion. It was taken out because the churches of this land—and I am including Protestant churches as well as Catholic—because the churches of this land, or members of the churches, were more concerned to see to it that the schools should not contain anything counter to their particular differences of belief and practice than they were to see to it that the schools should contain those great fundamental principles of faith which are our common heritage and our common possession. The challenge, I say, is to the churches to become penitent for the part they have had in bringing about this situation.

The call to the churches, again, is a call to conceive their own relation to children in educational terms. It is the call to understand what part they ought to have in the education of the children of this land. It is a call to cooperation larger, more definite and more responsible than we have hitherto had, in order that we may make possible a recognition of religion by the public schools.

I believe that the public schools can in time do more than they have been doing. As a matter of fact, the one great asset, from a moral and religious point of view, in the present situation is the character of the teachers themselves. It is because the majority of the public-school teachers of this land are men and women of moral character and of religious faith, men and women who succeed in expressing in the life of the school their own moral and religious principles, that we have not been driven further toward ruin than we have. We may well be proud of that wonderful body of men and women who are engaged in public education.

But the schools can go yet further. I believe that, maintaining this faith and this character, the public schools may yet undertake the moral education of

Do You Believe

1. In the Children of the Nation
2. In the Mission of the Church
3. In the Ideals of Jesus

Then Read

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children by methods more direct and more vital than they have hitherto employed; and I look for the day when the churches shall so have ceased their quarrels that it may be possible for the public schools to recognize and give due place in their curriculum to those great fundamental principles upon which we all agree. There are such principles: the existence and character of God, the Creator of the World and Father of man; the principles of human duty as they are laid down in the Ten Commandments, and expressed by Jesus in the law of love; the moral precepts of the Sermon on the Mount, which we all acknowledge, however poorly we may practise them. These are principles of our comon faith, principles upon which Jew and Catholic and Protestant and even many a free-thinker are in agreement.

But if the public schools go as far as they can in the moral education of children and in the recognition that they give to religious faith and to the efforts of the churches for the religious education of children, we must bear in mind that over and above all that they can do, there lies a vast area of religious education which must be undertaken by the homes and churches of this land. The challenge to the churches is to face their responsibility and their opportunity for the religious education of children as squarely, as responsibly and as effectively as we in our communities face the problems of public education.

* * *

YOU WILL think I have been a long time coming to the answer to the question set by my subject—What is religious education? What is it that the churches and the homes must undertake that lies beyond the power of the public school? I name just two things.

Religious education is more than moral education, because religious education is motivated by a fundamental conviction respecting the structure of the universe itself and a fundamental faith in the character of a personal, living God, which is more than any mere statement of rules of living or laws of human obligation. We are living in a day when the word religion is very easily misused, a day when it is entirely possible for folk to say "My business is my religion," or "The Golden Rule is my religion," or "Love your neighbor is my religion." That, I say, is a misuse of the word religion. The word religion stands for more than human endeavor or human aspiration. It is more than a name for devotion to ideals, however high those ideals may be. We have not passed beyond the bounds of morality and into the life of religion until we have reached a faith that the structure of the universe itself is the expression of the will and purpose of the living God; and it is the supreme function of religious education so to reveal the universe to children that they shall understand that beneath them and about them there is this loving purpose and power of God. That, I say, is the challenge to the churches, so to reveal God and His purpose to children that they shall acquire that deepest and most lasting of all human motives.

And there is another thing. For us who are Christians, this structure of the universe has found a living expression in Jesus Christ, in whom we believe there dwelt the fullness of the Godhead bodily. It is the function of religious education so to reveal Jesus Christ to our children that He shall command their admiration and respect, and enlist their loyalty and their devotion. The way of life which seems to us good is Jesus' way of life, and we believe in that way of life, not simply because He believed in it and practised it and it commands our admiration, but because we have faith that He knew what He was about, and we believe that the structure of the universe itself is such as He told us. We have faith in the kind of God who is the God and Father of our Lord Jesus Christ; and it is the function of religious education to make effective in the lives of children that revelation of the character of God which is the Gospel of our Lord Jesus Christ.

Every now and then you hear some one contrasting evangelism and religious education, assuming that if you believe in religious education, you do not believe in evangelism, and that if you believe in evangelism you do not believe in religious education. If we accomplish nothing more in this convention than to get rid of that mischievous contrast, we shall do well. The words evangel, evangelist, evangelistic and evangelical are words too precious and too central to Christian faith to be surrendered to any mere method of propaganda. These words refer to the content of the Gospel. Any method that brings the Gospel to bear in saving power upon the life of man, woman or child, is evangelistic. Not evangelism or religious education, but evangelism through religious education, is the urgent need of America today. [*Verbatim report of address given at the Birmingham Convention.*]

REVIEW OF DR. WEIGLE'S ADDRESS ON "WHAT IS RELIGIOUS EDUCATION"

By W. Taliaferro Thompson

DR. WEIGLE and I are in such complete agreement that my task is comparatively simple. I shall use the time at my disposal simply to emphasize certain thoughts in Dr. Weigle's address, which were introduced particularly toward its close.

There was implicit in what he said the conflict that is on in the field of education today, and religious education in particular, between materialism and personalism, between a mechanistic and a purposive psychology. Dr. Woodruff, in discussing the trend of recent psychology, says "Psychology lost its soul, then it lost its mind, then it lost consciousness, and there remains of it only behavior of a kind." In the last analysis, behavioristic psychology does eliminate from its consideration everything except the body which you see; its emphasis is on activities, on stimulating a pupil to act in a certain way so that there will be nerve connections made which will insure the same kind of action in later life. It reduces education almost wholly or chiefly to the training of the nervous organism, by providing for it situations which will insure certain responses and satisfactions through those responses. The strict behaviorist does not feel that consciousness has anything at all to do with human conduct.

The personalist, on the other hand, deplores that education which fails to stress properly expression and the subject or self. He believes that we ought to put on the side of character our very nerve cells themselves. But he maintains that man is more than his body, that man is not merely at the mercy of his nerve cells. If that is the case, our task is hopeless, for we can not provide a sufficient number and variety of experiences which will prepare the individual for whatever may happen to him today or tomorrow, and no other or higher motivation is possible. The personalist can not dispense with the concept of a soul or a self as the conscious subject of experience. He insists that man can think, that man can appreciate values, that man can respond to ideals. To him, education becomes also an endeavor to establish such convictions of right and wrong, of truth and beauty, in the mind of a child as he is growing a character that the child may be able to master his life under their inspiration.

* * *

SOME stop here. They feel that this is all of religious education, because they are so afraid of being pronounced unscientific. They are so intimidated by the errors of the past, they are so enamored of everything that is new, that they are in danger of making the fatal mistake of reducing education—religious education, to a way of living, of thinking of man only in terms of relationships with his fellows, and of forgetting altogether or minimizing to negligible inconsequence the fact that through Jesus Christ the power expressing itself in the universe is revealing Himself to man and seeking

man, and will find man in cleansing and transforming power, if man will only let Him. We shall forfeit more than we shall gain by our scientific study, by our careful experimentation, by our improvement in teaching methods, if we shall unconsciously lose or deliberately cast down from its supreme place in religious education an objective reality and a personal God.

We agree, I think, that the goal of religious education is right human relationships. Ideals, no matter how high and clear, can not produce life if they begin and end with man. F. W. Robertson, probably one of the greatest preachers that England has known, said one day in the darkest hour through which a man may pass, "When everything else is doubtful, this at least is certain: if there be no God and if there be no future life, it is nevertheless better to be true than false, better to be pure than unchaste, better to be brave than a coward."

Only the fewest number of men are able to live such a life apart from God, and based only in a belief in these great truths, only a few men can drive on saying with Seneca: "O Neptune, you may sink me or you may save me, but whatever happens, I will keep my rudder true."

* * *

RELIGIOUS education needs not simply to teach ideals that are high because they are wrought out of the sayings and life of Jesus, but ideals that become supremely valuable to men because through men's faith in Jesus as the Son of God, these ideals have become rooted in the purpose and in the nature of the universe and projected into eternity. For one of us to maintain a proper attitude toward his fellows and to live aright with his fellows there must be in his heart a belief in the sacredness of personality, in the eternal worth of the lowest and meanest. That belief must come into a man's life and heart if he is going to understand the way in which he is to live with his fellows, and it is the incarnation believed in and understood, God manifesting Himself in the flesh, the Lord of Glory in human life, that dowers personality with splendor. It is as we see the Son of God serving all men and dying for all men that the humblest American, that the alien from another land, becomes the brother for whom Christ died, and we can not treat him with hatred or disrespect.

* * *

WE NEED, my friends, such a tremendous motivation as the incarnation and the cross of Christ, in this day when scores of folks are shouting aloud for the superiority of the Nordic race, and when the world has gone mad with nationalism.

Dr. Greene, the beloved pastor of the Calvary Baptist Church in Washington, D. C., on the same morning received into that church Hon. Charles E. Hughes, a Chinese, and a washerwoman. As he saw that strange group standing before him, he paused and said, "My friends, I will have you to notice that at the cross of Christ the ground is level."

It is the incarnation and it is the cross that lifts into impressive majesty all personality, ours and that of others; and it is the resurrection of Christ, believed in and understood, that lifts into immeasurable meaning virtue and vice, good and evil.

Religious education not only finds and grounds its ideals for life in Christ as the Son of God, and desires to bring to bear on all life these ideals, but it seeks to unite human life individually with Christ in a personal and real fellowship, just as certain as the fellowship of Paul, who not only knew about Christ, but knew Christ, and could say, "I know whom I have believed." It is through this life of real fellowship with God that we secure the outer life with men which we desire, for no man can share the life of a God of character without achieving character himself.

John Wesley looked upon his congregation one day and said, "My brethren, you need Christ and I can give Him to you." I wonder if the leaders of religious education today can say with the same conviction to those who look to them, "You need Christ, Christ understood as the description of the life that you should live, Christ known as the dynamic for that life"; and I wonder if they can add the statement, "And we can give Him to you,—by instruction, because through our earnest study we have learned how to teach; by association, because through the surrender of our wills, through worship and through service we have known Christ personally?" Let us not become so interested in methods that we shall lose sight of the goal, and get nowhere. Let us not become so concerned about the goal that we shall neglect methods and get nowhere. Oh, if this group and those whom you represent could say out of conviction, because of scientific study, and because of mystical experience, "You need Christ and we can give Him to you," the Kingdom of God would come in power today. [*Verbatim report of address given at the Birmingham Convention.*]

PROTESTANTISM'S CONTRIBUTION TO CHARACTER BUILDING IN A DEMOCRACY

By Walter S. Athearn

PROTESTANTISM and Democracy were married at Geneva, Switzerland. Calvin performed the marriage ceremony. From the date of that marriage until now protestantism and democracy have interacted helpfully upon each other. Wherever protestantism has flourished, there democracy has thrived. Wherever democracy has prevailed, there protestantism has developed most freely. Both thrive on intelligence. Both attach supreme importance to the individual soul. Both believe in freedom of conscience and equality before the law. Protestantism builds a free *church;* democracy builds a free *state.* The future courses of protestantism and democracy lie together—*a free church within a free state.*

The Rise of Democracy's Schools

IN THE protestant reformation the Holy Church gave way to the Holy Book. Through the Holy Book God spoke to the children of men. No pope or priest separated the individual from his God. If the Holy Book was the power of God unto the salvation of men, two things were imperative: (1) the Holy Book must be translated into all the languages spoken by men; and (2) every person must learn to read in his own language, so that he can hear the voice of God from the Holy Book. Accordingly, Martin Luther translated the Bible into the language of his people, and fostered the establishing of schools in which all the people could learn to read. Martin Luther had his Philip Melanchthon, the schoolmaster of the Reformation. Schools were established, text books were written, and teachers were trained.

But the mastery of the art of reading by the masses not only unlocked the words of eternal life in the Holy Book, and liberated the souls of men; it also gave them the master-key with which to unlock all other books of history, art, science, government. The Protestant Reformation had made possible the building of democratic states upon the theory that each individual has the capacity for intelligent self-contro. It is not strange, therefore, that the democratic states which arose out of the Protestant Reformation should place at the very heart of their governmental structure the free schools which Luther and Melanchthon had created for the spiritual nurture of the people. *The free schools for the masses are the gift of the protestant church to the democratic state.*

Through the public schools the state secures an efficient, socially-minded, homogeneous citizenship. Through these schools the state disseminates common knowledge, and develops common skills, common attitudes, and common ideals. The curriculum of the free schools,

besides providing for individual needs, contain those common elements which become the basis of the like-mindedness of the people and insure united and collective activity. It is thus that social solidarity is secured in a democracy.

The Separation of the Church and the State

OUR colonial forefathers, in laying the foundation for American democracy, sought to guarantee to all citizens both political freedom and religious liberty. They adopted the theory of "majority rule." The minority must obey the will of the majority. They gave the minority as well as the majority the rights of free speech, free press, and annual elections. The minority must obey the majority only until the next election.

But this principle of "majority rule" does not extend into the field of religion. In this country no religious minority is asked to conform to the faith and practice of a religious majority. Every individual is given freedom to worship God in harmony with the dictates of his own conscience. The democratic state guarantees religious freedom, and there is no state-church to whose faith and practice all must conform. This is the principle of the separation of church and state. In harmony with this principle religion was removed from the curriculum of our public schools as a subject of instruction, and handed over to the homes and to the various religious bodies within the free state. *The price which we must pay for our religious liberty is whatever sum may be required to maintain within our homes and within our churches an adequate system of religious nurture for all citizens, adults as well as children.*

A Dual System of Schools

BY THE very nature of our democratic ideas we are committed to a dual system of schools: (1) a system of free public schools which guarantee to all citizens the common disciplines essential to the social, industrial, and intellectual well-being of the democratic state; (2) a system of religious schools, supplementing the public schools, which will guarantee the moral integrity and spiritual ideals of all the people.

Faced with the educational implications involved in the principle of the separation of church and state the Catholic and Protestant churches in America have moved in opposite directions. The Catholic church has the task of maintaining an autocratic church within a democratic state. It has been in America the chief proponent of the parochial school system. It argues as follows: a. The state cannot teach religion. But education is a unitary process and cannot be divided into secular and religious. . b. The church can teach secular knowledge as well as religion, and it can be trusted to teach the secular knowledge required by the state. c. Therefore, the church must be given exclusive control of the education of children.

In harmony with this theory the Catholic church has created a system of competitive parochial schools which teach both secular and religious subjects.

Protestantism has the task of maintaining a free church within a free state. The great majority of protestant people believe that parochialism is not good public policy for the following reasons: a. The universal adoption of the parochial school system would make it difficult if not impossible for the state to guarantee that all the children in the nation would be taught the common elements necessary for the social solidarity of the people and the perpetuity of our democratic institutions. b. The universal adoption of the parochial school system would lower the general level of intelligence throughout the nation. The federation of all the resources of the community will provide a better school system for all children, than could be secured from a multitude of sectarian schools supported by the divided resources of the community. c. The universal adoption of the parochial school system would condemn the children of minority denominations to inferior educational opportunities, and make it impossible for the state to guarantee to all children equal opportunities for preparation for citizenship.

Would You Learn

1. The Great *Aims* of Christian Education
2. The Best *Materials* of Christian Education
3. The Significant *Methods* of Christian Education

Then Read

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For these three reasons the protestant church believes the parochial school system to be unwise public policy. Its educators recognize that the educative process is a unitary process, but they believe that the unity of the educative process can be secured through sympathetic co operation with the public schools.

Protestantism, therefore, supports the public schools, as a patriotic duty and as a religious obligation, and builds by the side of the public schools a supplementary system of religious schools under church leadership and support. Protestant citizens are committed to the support of two parallel systems of schools; one a system of public schools which they support as citizens in the interests of the intelligence of the people; the other a system of religious schools, which they support as churchmen, for the maintenance of the moral integrity and the spiritual ideals of the people.

The Public Schools an Important Moral Agency

WHILE denied the privilege of teaching religion, the public schools have been influential agencies of moral training. The teachers in the public schools have been men and women of high moral character, and profound religious convictions. The indirect influence of their lives upon the unfolding ideals of childhood and youth has been an incalculable contribution to the moral integrity of the nation.

The indirect method has been supplemented by direct moral instruction. In recent years, due to the threatened moral breakdown of the nation, the National Education Association has included character building as one of the major objectives of the public schools, and definite systems of direct moral instruction are being introduced into the tax supported schools.

There are three types of direct moral instruction, at the present time, contending for supremacy in the public schools. Type No. 1 organizes its curricula around a *moral code.* (1) "A good citizen is honest, therefore I will be honest." Type No. II organizes its curricula around *moral ideals.* (2) Ideals of honesty, truthfulness, etc. are taught in the belief that ideals do function in conduct. Type No. III organizes its curricula around *conduct situations* (3) in the belief that character is the by-product of moral experience.

The scope of this address does not permit a critical analysis of these systems of moral education. Behind each system there is a definite educational theory with its own psychology and metaphysics. With the modern tendency to organize the curricula of public schools around the social and biological sciences in which such problems as origins, destiny, racial progress, standards of conduct, etc., etc. are discussed the public schools are destined to play an increasingly important part in the moral education of our citizenship. Should the public school base its ethical instruction on naturalistic and materialistic theories of reality the church would find in the public school an agency of agnosticism directly hostile to the spiritual ideals of the Christian religion.

Those who identify religion and democracy, and define religion as the recognition of and the pursuit of social values are prone to overemphasize the contribution which the public schools can make to direct ethical instruction. From this group of leaders comes a movement which asks that the church retire from the business of education and turn the whole task over to the "socialized" schools maintained by the state.

The materialistic trend of secular education in recent years, already reflected in the content of public school text books in biology, sociology, ethics, community civics and history, call for a definite and vigorous action on the part of protestant citizens. (4) The time has come to show that the public school, unaided, cannot guarantee the moral integrity of the American people. The

public school is not the whole thing in American education. *The genius of our American democracy has limited the scope of public education and placed definite educational obligations on the church.*

What Religion Contributes to Moral Character

WITHOUT entering into a technical discussion of the relation of morality to religion it may be here pointed out that the Christian religion makes three contributions to character building in the nation which the public schools cannot make:

The *first* contribution of the Christian religion to character building is *a Christian view of the world.* A synoptic, universalized, religious view of the world must lie at the basis of moral conduct as its motivation Basic to a Christian view of the world is the belief in *a personal and an ethical God.* A vital faith in a personal God places moral obligations on the individual—he becomes a co-worker with God. All property is sacred and must be preserved for the furtherance of God's will. Hence thrift, saving, industry are necessary corrollaries of a religious life. All persons are God's children. Brotherhood is the key-word of human relationships. Stewardship and service are basic Christian virtues.

The church can undergird morality with a religious view of the world; the state cannot. The church can give a child a personal and ethical God; the state cannot.

The *second* contribution which the Christian religion makes to character building is *a religious person as the goal of moral endeavor.* The Christian religion demands a universal person as the object of moral aspiration. This it has in Jesus, the Christ. The state cannot provide this religious person; the church can provide a religious goal for moral endeavor.

The religious person does not act on the basis of *immediate impulse.* Before performing any act he must answer two questions in the affirmative: first, Is this act in harmony with God's plan for His world of persons and things? Second, Will the performance of this act tend to make me into a religious person after the likeness of Jesus Christ?

The two major objectives of religious education, which the secular schools cannot achieve, are (1) to give the child a Christian view of the world with its concept of a personal and ethical God, and (2) to give the child a divine Christ as the goal of moral endeavor.

The *third* contribution which religion can make to character building is *the analysis and criticism of current morality.* The public school cannot act as a competent critic of the approved morality of the times. The public school can disseminate selected social standards, but it is too sensitive to the popular will to be depended upon as critic and prophetic crusader.

The free church can raise the level of community morality and sustain the public school in reaching the highest ethical altitudes.

Idealism Versus Materialism

AN AGE of science has given us a partial and incomplete view of nature. (5) This partial and incomplete view of nature has been carried over into the fields of education, sociology, philosophy, and religion. A materialistic age is the result. These have all been affected by the adoption of the so-called "scientific method" drawn from a partial view of reality. The field of religious education has been invaded. Our greatest task today is to keep religious education *religious.* The concept of the existence of a personal God is on the defensive. A naturalistic humanism is sweeping, almost unimpeded, through educational and religious circles. There is a rapidly developing cult of Christian atheists, persons who say they accept the ethical program of Christ, but who deny the existence of Christ's God, upon whom that ethical program is based.

The issues today are the age-old issues of *idealism* vs. *materialism.* The issues are clearly defined in the realms of psychology, philosophy, and logic, as follows: (6)

Psychology: self-psychology or purposive psychology versus behaviorism.

Philosophy: personalistic idealism versus positivism, pragmatism, realism, materialism, humanism, naturalism, instrumentalism, etc.

Logic: synoptic logic versus analytic logic.

On the side of *idealism* see bibliography (numbers 7-18).

On the side of *materialism* see bibliography (numbers 19-24).

Religion is identified with social adjustment; biology becomes basic.

A moral and religious education built on self-psychology, personalistic idealism and synoptic logic will save the basic Christian concepts of a personal God, immortality, prayer, Divinity of Christ, etc., and lead to theism for the church and democracy for the state. (25)

A moral and religious education built on behavioristic psychology, positivistic philosophy, and analytic logic, will produce a materialistic, naturalistic humanism and eventually end in atheism, or at best agnosticism, for the church and anarchy for the state.

There is in philosophic circles a rapidly forming movement for a recall to idealism. The protestant churches owe it to themselves, and to the moral life of the democratic state once more to become the flaming champion of a personal God who is both imminent in nature and transcendent over nature.

Summary

THIS address has discussed four major contributions which protestantism makes to character building in a democracy.

First: Protestantism gives to all persons whom it touches a religious view of the world, including the concept of a personal and ethical God.

Second: Protestantism furnishes a religious person as the goal of moral aspirations.

Third: Protestantism supports, whole-

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25. For additional discussion of topics related to this problem see the following bulletins issued for complimentary distribution by Boston University School of Religious Education and Social Service, 20 Beacon St., Boston, Mass.

   ATHEARN, W. S., *The Project Method as an Instrument of Religious Education.*

   BENTLEY, J. E., *The Mechanistic and Personalistic Psychological Contributions to the Field of Religious Education.*

   MARLATT, EARL, *What is a Person.*

heartedly, the system of public schools in the interest of general intelligence and social solidarity of the democratic state.

Fourth. Protestantism builds by the side of the public schools a system of supplementary religious schools in which it undergirds the moral life of its students with (1) a Christian view of the universe and (2) a concept of personal perfection as exemplified by the life and teachings of Jesus Christ. [*Address given at the Birmingham Convention.*]

A REVIEW OF DEAN ATHEARN'S ADDRESS ON "PROTESTANTISM'S CONTRIBUTION TO CHARACTER BUILDING IN A DEMOCRACY"

By William Clayton Bower

IT IS with a distinct sense of pleasure that I accept the responsibility that the Committee has laid upon me, of reviewing the address to which we have just listened by my distinguished personal friend and colleague in the field of religious education.

The speaker has gone straight to the heart of some of the most fundamental problems in current religious education, and we are greatly indebted to him for the stimulating way in which he has presented them.

With most of the positions taken in the address the reviewer is happy to find himself in most hearty accord. Dean Athearn is undoubtedly right in his position that, in conformity with the historic American doctrine of the separation of church and state, the church must assume the responsibility for religious education. Point is added to this position by two incipient movements that in the judgment of the reviewer are fraught with the utmost danger—the tendency on the part of some of our states to invoke legislation and the sovereignty of the state in enforcing the beliefs of certain groups upon other groups, and the introduction, in several of our cities, of religious education into the public school on the basis of using tax-supported teachers in state-owned property. If either of these policies were to be generally followed, they would, I believe, by a process of indirection, destroy the freedom of both church and state and work to the detriment of both religion and political life.

Once the base line is laid down with reference to the responsibility of the protestant church for religious education, the speaker does well to insist, as he has so admirably done in his publications, upon a dual system of schools in America—one to carry education up to the level of physical, intellectual, social, vocational, and moral competency, and the other to lift education to the spiritual level and to motivate it with those powerful intrinsic sanctions that individual and social experience have shown to be necessary in order to guarantee that ideals will carry through into the actual conduct of life.

Out of this position grows the conviction that the education of the American youth is a shared responsibility that rests equally upon the church and the public school. To this process each has its distinctive contribution to make. Each has the right to expect of the other understanding, sympathy, and cooperation. Both types of education must meet each other at the point where a socialized education leaves off and a religious education begins with the borderland of moral education binding both into one continuous process. In seeking this rapprochement the initiative may well be taken by both institutions.

On the basis of these assumptions, Dean Athearn is precisely right in urging that religious education must rise to the religious level and not concern itself with the exclusively social and ethical values of education. Religious educators do well to think themselves to clearness as to what it is that constitutes the religious aspect of experience and as to what the area and function of religion is in human experience. In support of my own emphasis upon this view, I can do no better than record here the words in which the sub-committee on international curriculum of religious education expressed its conviction at its meeting in this city last Friday: "The Committee conceives the area in which religion functions to be the whole of life. It should, therefore, be the objective of religious education to bring religious ideas, attitudes, and motives as conditioning and controlling factors into every relation and function involved in human living. On the other hand, the Committee is convinced that any educational process that stops short of the development of a growing consciousness of God and of a personal relation to Him, and of an increasing understanding of the universe in terms of the character and purpose of God fails to reach the level of religious education."

It is, however, as Dean Athearn has pointed out in his address, in the integration of the objectives of both the public school and the school of religion that the safety of society lies. Psychologically as well as historically it has been abundantly demonstrated that religion and morality are not only interrelated, but interdependent. Both are different aspects of the same process of living. When morality is dissociated from religion, it loses its drive; when religion becomes dissociated from morals it becomes formal, traditional, and totally ineffective in the conduct of life.

* * *

THE reviewer finds it impossible to stress too strongly the emphasis which Dean Athearn has placed upon a personal view of the world, a personal conception of God, and the conception of the objective of religious education in terms of the creation of moral and spiritual personality. Nothing could be more destructive to religion itself or to the processes of religious education than mechanism and materialism either in psychology or philosophy. It is not surprising that as a result of man's astonishing mastery of the material forces and processes about him he should find himself unconsciously enmeshed in mechanistic and materialistic assumptions that in a more or less organized way afford him his working philosophy of life. But even now we are beginning to perceive that man's next and greatest achievement will be the understanding of himself and of the social and spiritual forces and processes that enter into the creation of human personality. With this growing insight, we are coming to see that our world is not primarily a world of *things*, but a world of *persons*, and that the supreme values are personal values. The implications of this view lead straight to a personal center of the universe in *a moral and personal God.* And if this be the nature of our world, the objective of any education whatever, but especially of religious education, must be the creation of moral and spiritual persons who are capable of participating in such a world of persons.

* * *

THERE is so much that is thoroughly sound and important in this address that a reviewer hesitates to point out some features that seem to him to present fundamental defects.

One is scarcely prepared, for example, to hear the speaker say that the Reformation rested upon a book, even as sacred as the Holy Bible. Would it not be a much more accurate historical interpretation to say that the Reformation emerged out of a fresh and immediate spiritual experience? And was it not precisely this origin in a vital experience that gave the Reformation its propulsive and creative power in the modern world? And is not the position taken by Dean Athearn one of the sources of fatal weakness in current religious education? Not that the Bible is less the Word of God, but more. Not that it is less the primary source of guidance in the development of moral and spiritual personality, but more. Just at this point lies perhaps the most fundamental

problem of religious education at this time—how to press through and beyond the symbols of religious experience to the primary sources of religious experience itself. No longer can religious education be construed in terms of the mastery of subject-matter, but in terms of the experience by and through which personality is achieved by its undergoing continuous reconstruction under the influence of Christian ideals, attitudes, and motives.

This misplaced emphasis is apparently of one piece with the speaker's apparent failure rightly to evaluate the technique of the approach to character education through the use of conduct-situations, together with the philosophical and psychological assumptions that support it. It is needless to remark in the light of what I have already said, that no one could be more opposed to mechanistic behaviorism than I am. But the wholesale identification of behaviorism with mechanism can only result from failure to discriminate clearly what is involved in this larger movement of modern psychology.

It is true that behaviorism has developed an extreme school of mechanists from whom religious educationists can hope for no assistance. But it is also true that already there is emerging a school of purposive behaviorists who see in the higher forms of behavior the primary and determining factors of intelligence, values, purposes, ideals. When the speaker insists that moral ideals "do function in conduct" he is to that extent himself a behaviorist. And what is our function as religious educators? Is it not to bring behavior into clear understanding in terms of the ideals and purposes of Jesus and to reintroduce these ideals as factors of control into the actual conduct of life? The reviewer remembers that the basic educational assumption of the Great Teacher was that if one would know the teaching, he must seek it in an experimental attitude toward experience, —by putting these ideals to work in the ordering of experience. In this respect the modern psychology which Dean Athearn seems to reject without discrimination seems to be approximating to some degree the methodology of Jesus.

Do You Pray

1. For the Childlife of the World
2. For the Spread of Christian Truth
3. For the Cause of Christian Education

Then Read

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Just at the point where Dean Athearn's distrust is greatest occurs one of the greatest breakdowns of religious education and lies one of its most difficult problems. That breakdown is the loss of the sense of vitality in religion and that problem is the search for the grounds of reality in religion. In the face of Dean Athearn's fears, I venture to suggest that the roots of the sense of reality in religious ideas, attitudes, and motives lie in the immediacy of experience, the felt worth of that experience to persons, and the degree in which those ideas, attitudes, and motives actually make a difference in the control of experience. The weakness of much of our work in religious education lies just here, that we have assumed that if we transmit ideals and attitudes apart from the warm and moving current of vital experience they will somehow carry over into conduct. No one knows better than Dean Athearn that this assumption rests upon a psychology that has long since lost its grip upon the modern mind and that the whole weight of present psychology is back of the assumption that, when proper provision is made for generalization, if meanings are to be vital they must emerge from experience, and that if they are to affect the conduct of life they must be learned and used in the situations in which they are involved. This means an experience-centered religious education.

To those who are using the conduct-situation approach, character is by no means a by-product of moral conduct without guidance. On the contrary, it is an *achievement* of the most creative activity known to man—the conscious, purposive, and sustained endeavor to relate character and religion to life by understanding experience in terms of the ideals and purposes of Jesus, and by bringing the crucial and typical experiences which persons face and by which they realize themselves under His control. To the position of the speaker I would straightforwardly oppose the view that morality and religion, if they are to make a difference in the conduct of life, can be taught in no other way.

* * *

ONE wonders whether, in his opposition to a radical mechanism and materialism, Dean Athearn has not unconsciously allowed himself to be driven into an equally extreme radical idealism. One also wonders whether, with growing insight into these modern movements of thought, it will not become increasingly clear that the truth lies in neither of them, but in a synthesis of intelligence, ideals, and purposes on the one hand, and of concrete practical conduct on the other, into a controlled experience in and by which persons live their lives and do their work and thereby achieve the supreme end of living—a personality that in some measure embodies the principles that were basic in the personality of Jesus. [*Address given at the Birmingham Convention.*]

THE PLACE OF RELIGIOUS EDUCATION IN BUILDING A CHRISTIAN CITIZENSHIP

By Joseph M. Artman

I HAVE had an opportunity in the past two years to help in the making of a study of some twenty-four of our American colleges and universities. There is one outstanding experience that comes to my mind from that nine months' tour among the colleges. It is this, that our American youth as they enter our colleges are seeking for a way of living, but by and large, these American youths of ours are doubtful as to whether we who call ourselves religious have pointed the way. For example, three different groups of freshmen when asked questions as to whether they felt that religion was an essential in human life, practically all, without a single exception, said "Yes, we do feel that religion is an essential in human life," but they said again that they did not feel that the church is essential to it. I am here today as a witness to you that in the current organization of religious education we have somehow not quite made good.

I am aware of how many of you say in your homes or talking from your pulpits, or speaking or writing here and there, are making it clear that the American colleges are destroying our youth. I want to make my testimony in behalf of the American college. It is this—you must admit if you know anything of college freshmen that our youth seem to be considerably upset when they leave your homes and high schools and churches to arrive at the

college doors. The fact of the matter is that the American college is not getting a unified product by any means.

There is so much talk about college students not knowing where they are going as far as moral conduct is concerned. I got so interested in this that I wondered "why?" How about this thing? So I got to asking adults about the problems of moral conduct, and I wish you might try it. Supposing you take the first one hundred adults you meet and you ask them, "what are your standards, your norms for living today?" I think you will be surprised, and that you will discover that men and women like yourself and myself are walking up and down the earth today without knowing just what we do stand for, or without having a way of living all formulated, and our young people are living in our presence in a sort of chaos so far as standards are concerned, and they go to college in that sort of a confusion. It comes to you and me as a challenge, I take it, that education, and certainly religious education, has for its task the producing of men and women,—whether behaviorism is right or not,—who know how to behave adequately to the situations of the day and hour in which we live.

Now, with that in mind, I studied twenty different churches a while ago, and I want you, the people of the churches, to know what it is that you were concerned about in 1924-1925. I want you to remember when 1924 and 1925 were. I didn't find a single one of those churches that had as one of the cardinal things upon which they were going to work in that year the war question; not one of them. I found them using the graded lessons, and I found them using the uniform lessons, but I didn't find them using these lessons in order to develop a motive that was actually to effect the kind of behavior that is needed by American citizens in regard to the war question. It occurs to me that the church is a coward when it faces some of the fundamental issues in human life.

Now I will have you to keep in mind that so far as I know, with almost no exception, the various churches blessed their nationals in the great war, and only here and there in America were there people who had the strength of religious conviction to go to jail, to go into our penitentiaries, to stand for an ideal. I take it that religious education, whether you agree with the standpoint of these people or not, is to turn out people who are heroes, as over against the cowards. There are a number of situations that need that sort of thing. The contribution of religious education to citizenship is one thing. I have never seen a man or woman who was really great in character except the ones in the very speaking of whose names you name the cause for which they stand. In other words, the living of a great life means that you have courage enough to select a great cause, a cause of the generation in which you live today, and throw yourself into it, and identify yourself with it. Is the process of religious education a searching about with our flashlights and lanterns, hunting the cause that needs championing in this hour? I consider that essential, and the contribution of religious education will be a contribution of recruiting not only young life but adult life as well into the fundamental movements in behalf of the great causes of the time in which we live.

I want to say to you that there are some causes facing us today, and I don't care how you sit and listen to sermons or seem to worship, that unless the listening to the sermon and the worship energize you to bare your life and throw it into the cause, that religious education is of no avail, so far as you are concerned. I think that the economic situation in which we are living is such a cause. I had a student make a study of the magazine articles on success. Out of fifty-two magazine articles, forty-nine of them said that success in America consists in making money. That is what they call success. We can talk up here on this platform about behaviorism and personalism, but I want to challenge you with this fact, that here in America we are not worshiping the God of Jesus Christ; we are worshiping monetary power, and you can go anywhere you want, and you will find that is true. What does it mean for religion? Until we can find some folk who are brave enough and will sacrifice enough to get sufficient insight and intelligence that they can give good judgment in the situations facing us, you can not possibly call yourselves religiously educated.

The suggestion was made here of this Nordic problem. I don't know whether you realize what a problem that is. We find ourselves assuming that we are made out of some sort of superior clay. I would like for you to remember that the people who today call themselves Nordics two thousand years ago were living as barbaric people, eating their meat raw. What happened to them in the meantime? I don't think for a single minute that it is because of a different kind of clay. I think that somehow or other at least a portion of the spirit of Jesus Christ got into that group, and I don't think it all got there, or they wouldn't have the Nordic supremacy idea today.

The real business of any human being is living, and living adequate to the day and hour and generation in which he lives, and religion is for the purpose of making you more adequate than anything else can do for that living. Religious education comes in, therefore, as a tool for the reshaping of this young life and old life—and when did we ever get the conception that our children only need education—we all know better.

* * *

HOW did we ever get the notion that somehow by intuition we can know and do the right thing? I am glad that women are saying, "You just hold on, here. We have got just as many rights as you have." What we want is adequacy of conduct, and for that you need sound good judgment. There has been too much half baked stuff. You remember that Ephraim means "baked on one side." That is just about the way we make our approach to many situations, and that is the reason that college students are thinking we are not vital. You have read the article of one distinguished English gentleman who speaks to us about government by talk. Concerning this business of religion by talk, rather than getting into the warp and woof of the problems of human living,—I want to submit to you this,—the business of any teacher of religion is to introduce his student into the vital sharing of living this human life adequate to the day and hour in which we live, and adequate to the realization of the Jesus way of life.

When you set out to do that, there are some things you can do. What we need is to shift people out of these centers of action that do not count into the centers of action that do count, and then get them so energized that they will be heroes in the presence of the situations facing them. Religious education has that for its task. One thing I want to say now, and I am through. One of the great causes, and any one really interested in religious education in 1926 is going to have it on his calendar, is the place of law in the control of human behavior. I attended an Association of Commerce meeting a little while ago, as their speaker. As the president introduced me, he said, "I broke the law in coming to this meeting. I wonder how many of you did." He had driven at fifty-five miles an hour. You have talked about the breakdown of the prohibition law. I want to tell you the breakdown is in respect for all law. We are living in license. I think you are too rich in America, for one thing, you are too satisfied with yourselves, and you have not learned cooperative action in terms of great things.

Another last thing—the breakdown of our religious cooperation. Actually, I think of a great university where a secretary of one of our national religious organizations sat in at a meeting all day long where they were working out a cooperative movement, and then he went out to dinner with his representative and showed him how to defeat the whole business, and win out for his agency. The number of times I find sectarian selfishness,—it seems to me, that it is impossible for many so-called religious leaders to show even a capacity for cooperation. Our breakdown in the colleges is more because we do not know how to live the religious life ourselves than because students do not. We need to re-study our task, and redevote ourselves to a cause, the cause of genuine living, in place of unreal, artificial intellectualism in the day in which we live, and when we do that, religious education will be the greatest contribution to citizenship of anything in America. [*Verbatim report of address at Birmingham Convention.*]

CONCERNING STATE AND PROVINCIAL COUNCILS

By Robert Davids, Director Organization and Promotion,
International Council of Religious Education

It is planned to make this a regular department of the JOURNAL *in which matters relating to the State and Provincial Council organization and work shall be discussed, noteworthy developments given currency, and interesting news recorded.*

THE JOURNAL family includes several hundred men and women professionally employed in the work of the State and Provincial Councils of Religious Education and several thousand more who serve in non-professional but important capacities in these Councils. Council matters are naturally of vital interest to them and this department will be conducted primarily for their information and help.

However, none of the JOURNAL readers is rightly dissociated in interest from these Councils. They have records of service which quite generally have earned respect. Moreover, they challenge attention and study because they are essential in the development of the great international, interdenominational system of religious education about which we dream and which, we trust, will someday be a reality.

The Council Idea

THESE Councils undertake to unite the Christian forces within thir areas, states or provinces, in a cooperative program to do the many essential things which no one denomination, nor all denominations working separately can do. In actual practice this is not perfectly done, but a surprising proportion of it is done. We must have such Councils and no one of us can rightfully escape his measure of responsibility for their development and improvement.

A casual survey of these Councils reveals some interesting facts. There are fifty-four of them at the present time and there are nine states which have neither a Council nor its proto-type, a Sunday School Association. The Council budgets run from a minimum of $3,600 to a maximum of $72,400 and aggregate very close to a million dollars per year.

A Real Task for State Councils

THAT the State Council has a real task is clear from the surveys some of them have made of their fields. For example, the Massachusetts Council recently discovered among many valuable facts the following significant items:

The total Sunday-school enrollment of the state is only 18% of the Protestant population.

More than half of the Sunday schools of Massachusetts have no Workers' Conferences.

76% of the Sunday schools have no Teacher Training activities.

85% report no vacation church schools.

91% have no week-day religious instruction.

40% of the schools are open ten months or less.

46% have less than 100 pupils enrolled.

73% have less than 200 pupils enrolled.

Facts like these clearly indicate that cooperative activities in religious education are vital to a satisfactory solution of the problem.

A Thumb-Nail Sketch

SELECTING a certain Council of a simple yet effective type for a moment's study we discover that it consists of thirty-four members of which the denominations select seventeen, the state convention nine, and the regions eight. Each region comprises several county organizations which in turn are composed of district and city Councils. The State Council elects an Executive Committee of twelve with two additional ex-officio members. The work develops through the two channels of the Educational Committee and the employed staff who make and administer programs in the fields of Children's Work, Young People's Work, Adult Work, Sunday School Administration, Leadership Training, Week-Day Religious Education, and Vacation Schools. One is impressed that this is a type of organization valuable for its great simplicity and equally great capacity for expansion.

What's In a Name?

WHEN the above organization went into effect it was given a name for which the following explanation is given by Mr. Jay B. Allen, chairman of the Executive Committee, and Director of Sunday School Administration for the state: "In view of the fact that our state organization is an integral part of the International Council of Religious Education, and by virtue of that fact our organization is the South Dakota part, it would seem particularly fitting that the changed name of our organization should be 'The South Dakota Council of Religious Education' because it is quite obvious that 'South Dakota' is our field, 'Council' is the exact form of our organization, and 'Religious Education' is our task."

Revised Educational Bulletin

Number Three

International standards for leadership training, which were adopted by the International Council at Birmingham, Alabama, are now incorporated in Educational Bulletin 3, revised May, 1926, which can be secured from your state office or the

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
5 SOUTH WABASH AVE., CHICAGO

Council Official Periodicals

PRACTICALLY every State and Provincial Council publishes an official organ. They are very attractively printed, as a rule. For example, the standard cover design of the "Mississippi Sunday School Herald" drawn by one of the office staff depicts in a striking way the cotton fields in contrast with the towering pines both of which are so distinctively Mississippian. Most of these periodicals are monthlies although a few are quarterlies and some carry as many as thirty-two octavo pages. In the aggregate they must reach several hundred thousand readers, a very respectable total even in these days of high pressure newspaper circulation.

One is struck in going through these periodicals by the absence of offensive propaganda. There is pride in the achievements of the organization, of course, but the tone generally is that of one who is teachable and above all anxious to serve. Some of them are proving valuable mediums for allied and cooperating organizations. "The Nebraska Record," for example, lists the names and addresses of all denominational field secretaries and Sunday School Union missionaries in the state on the same page with the State Council official personnel.

The Important Office of the General Secretary

STATE and Provincial Councils depend of course for success upon the chief executive officer who is usually called the General Secretary. In our religious educational system as so far developed he fills an essential place. Few have greater honor bestowed upon them in this life and few have greater demands and more exacting responsibilities. Probably no professional worker in this field has at the present time so many problems of adjustment and administration as the harrassed State Secretary. He is sometimes expected to be a superman with the educational leadership of a Horace Mann, the Statesmanship of a Washington, the fiscal ability of a Hamilton, the generalship of a Hannibal, the unifying force of a Bismarck, and the diplomacy of a John Hay. Of course he is not such a composite miracle by any means, but he is, in conspicuous instances, making good in a large way. There are,

by the way, several General Secretary vacancies at the present time and those who can meet the above specifications should have no trouble getting a position!

Three of the State Secretaries are women, Mrs. Jean M. Johnson of Oregon, Miss Margaret Ellen Brown of Nebraska and Miss Myra Batchelder of South Carolina.

These General Secretaries with their assistants are working out a field technique of cooperative religious education under exceedingly difficult conditions. They heartily deserve our loyalty, support and counsel.

MAKING AMERICA DRY

By Pat M. Neff

THERE WAS once in this land of the free and the home of the brave a legalized institution called a saloon. During the next generation students of thought will seek the halls of learning and inquire in wonderment and amazement how and why their fathers endured so long this institution, the traffic of which deteriorated manhood, debauched womanhood, destroyed childhood, commercialized virtue, brutalized civilization, and squandered the world's wealth. This institution, known in the vernacular of its day as a saloon, was the chronic criminal of all the centuries. Above its open door by day and by night swung, without conscience and without a scabbard the sword of drunkenness. This institution, the legalized saloon, was not only an evil itself but was indeed the prolific mother of many evils. Vice sought it and virtue fled from it. Its blurring and blighting work blasted the hopes and fortunes of all mankind, from the peasant in his shanty to the prince in his palace. There was no law this institution did not violate. There was no outlaw it did not shelter. There was no creature it did not rob; there was no grave it did not dishonor. There was no woman it would not disgrace, and no man it would not destroy. This institution turned more men into brutes, and made more honest men dishonest, bribed more courts, defied more laws, caused more tears to fall and more blood to run than any other institution ever legalized and recognized by man. This institution, my friends, the open saloon, has been, thank God, forever banished from American soil. When the men and women of this nation by their snow white ballots wiped the two hundred thousand open American saloons from American soil, they made the greatest onward step in all their march, in all the swing of all the centuries. What a progress, what an onward step was made in the march of mankind when we abolished and annihilated the legalized open saloon!

We have made much progress since the law was passed, closing the doors and destroying the traffic of the open saloon. Since then the death rate in America has decreased one per cent. We have now the lowest death rate in the history of the nation. Just as soon as we put beneath the sod some of the old saloon soaks left over from the days of personal liberty, we will decrease the death rate still more. It will not be irreligious for me to say that every time we put beneath the sod one of those old sots, we advance the ongoing of our civilization in this country! The infant death rate has been greatly decreased. The span of life, so announce the life insurance companies, has been greatly lengthened. Pauperism has decreased the army of the unemployed. No longer do we have a Coxey's army marching anywhere across the land. The bank deposits of the nation have greatly increased since the wiping away of the legalized open saloons of this country, and their traffic. Homes have been built as never before in the nation. Go to any city hall on a Monday morning, and you will find the Monday morning drunks no longer lined up, gathered from the Sabbath dissipation. When the saloons were flourishing in this country, we had three hundred seventy-five Keeley institutions running day and night, trying to cure the finished product of the open saloons. Just as soon as we had wiped them out, we now have, not three hundred seventy-five, but in the whole nation we have now only twenty-seven of those institutions, and they are treating mostly narcotic diseases, and only incidentally those who need treatment from the effects of alcohol. So, we are progressing, we are going upward and onward. If we were to open up tonight these two hundred thousand American saloons, we would petrify progress; we would crucify civilization; we would stop the moving hand of righteousness upon the dial plate of time. We are moving onward. The saloons are dead.

Just a few years ago there were millions of Americans on the platforms of this country that had the hardihood to defend these saloons, but there is no one now so poor as to pay them honor. There isn't anyone anywhere at any time, though he represents the liquor interests of this country, who has even one kind word to say for the institution that was legalized and recognized so long by this government of ours.

Of course some people may not be aware that the saloon is dead. They may be like the two Irishmen traveling in America. They came across one of these prairie turtles, one of the kind that walks around for a good while after you cut its head off. These two men came along and saw one of these turtles with his head cut off. One Irishman said it was dead, and one said it wasn't. They had quite an argument about it. Then a third Irishman came along, and they decided to leave the question to him to settle. He looked at the turtle and saw that its head was off, but it was still walking around. Finally he said, "My verdict is, the turtle is dead but doesn't know it."

While the saloons are dead, the objectives of the saloon are still with us. This same old commanding general who marshalled his soldiers in defense of the saloon when the liquor lords of this nation were in power has now mobilized his forces in behalf of the liquor interests of this nation, and whatever you may think as to the merits of his cause, you must admit that he is one of the shrewdest and most commanding generals who has ever flashed before our faces on the field of battle. In the battle that is now on he will fight under more different banners, he will take on more different forms, he will assume more different names and march in more winding pathways than any other commanding general who has ever marched beneath the red flag of death. This commanding general that fights tonight the making of America dry is deceptive. He starts east when he expects to travel west, and he heads north when he intends to strike south. We will find him in this battle that is now on with more heads than a hydra, and with more faces than a Janus; this same commanding general, this spirit of the liquor interests of this country. Today they may sit as honored guests in some banquet, or tomorrow they may challenge the honor of their commonwealth in legislative halls. Today the liquor interests may hold secret communion with those high in authority, and tomorrow they may lay their lawless forces at the feet of political power and bluff and buy their way into privilege. Today they may, with stealthy tread steal the ballot box of a free people, and tomorrow in the white light of day they may defy the authorities of their government. This is the commanding general, and the prohibition forces of this nation must lock arms and keep step as they go forth to fight the elements of evil that line up at all times beneath the black banner of the liquor interests of the nation.

* * *

YOU KNOW, it is a wonderful situation, today as we strive and struggle to make America dry. They say that this prohibition law ought not to be. They say, the liquor interests do, that

the question was never discussed by the American people. If there is any question on earth that was ever thoroughly discussed by any people on earth, it is the prohibition question in this nation of ours. It was discussed in the blacksmith shop and in the pool rooms and on the platforms. It was discussed up and down the land; for fifty years or more it was a part of the platform of every political party. It was discussed from every stump between the two great oceans for half a century, as no other question has ever been discussed by any people. They say that the prohibition law ought not to make America dry because, they say, the whiskey interests do, that it does not represent the sentiment of the American people. They forget that before national prohibition was ever submitted to the American people, the white banner of prohibition floated over eighty-eight per cent of American territory and over sixty-one per cent of the American continent. Why, we were already dry excepting a few of the big wet spots in the land—eighty-eight per cent dry. Thirty-three states, before the prohibition law was ever submitted to the people, had by their own volition taken their places in the dry column—thirty-three states! Of the 2,543 counties in the United States, only three hundred six were wet in 1916. About twenty-two or twenty-three hundred of the twenty-five hundred counties had already by the snow white ballots of their own people gone to the ballot box and said that the whiskey interests should be outlawed in this land of ours. In seven-eighths of the territory in my native state—and seven-eighths of Texas is as big as the German empire, larger than the Republic of France—in seven-eighths of Texas before national prohibition was ever submitted, there was not even one saloon. All moral questions find their highest essence on Texas soil and beneath Texas skies!

The whiskey interests say we put this thing over, and took snap judgment on it. Evil always dies hard. Saying that we took advantage of them and took snap judgment reminds me of the negro who asked me for a pardon. I had a line on the old fellow. When he came up and in that humble way that they always show said he sure would appreciate it if I would give him a pardon, I said, "Uncle, look here. Haven't you been sent to the penitentiary eleven times before this?"

He replied, "Yes sir, yes sir; but I never did get a fair trial."

But another negro down south expressed my thoughts as to how long the prohibition law would last in this country when I asked him how long he had been sent to the penitentiary for and he said, "Governor, I is here from now on."

A negro woman who was also in the penitentiary expressed my thoughts about how long we would have this prohibition. She had been sent to the penitentiary for ten years for killing her husband. (Negro women in Texas have some rights!) She was a trusty, working at the home of the prison commissioner. She got into a fuss with another negro woman in the dining room one day. They were expressing themselves freely about each other. Finally she said, "Look here, nigger. You knows I is sent to the pen for ten years for killing a nigger. If you don't go away from here and leave me alone, I is going to make this institution my permanent home."

* * *

THEY SAY, the liquor lords and the whiskey interests of this nation, they actually say now, that prohibition is not in harmony with the constitution of this country. *It is the constitution itself.* It is just as much a part of the constitution of this nation as is freedom of speech; just as much a part of the constitution as the right of trial by jury; just as much a part of the constitution as the paragraph that says a man can not be put in jeopardy twice for the same offense. It is as much a part of the constitution as any paragraph in it. It is a part of the constitution, so it can not be out of harmony with itself. The people made the constitution of this country, and the people who made the first constitution recognized that new conditions and that new days would come, and that from time to time it would be necessary to put new amendments on the constitution. Therefore, in the rightness of time, representing the ripened judgment of the American people, the prohibition amendment was submitted, and it was put before the American people just like the constitution says it should be done. It was submitted by the largest vote of any constitutional amendment ever submitted. It was ratified by more states than any other amendment ever submitted at any time. Only two states did not ratify it. It was adopted by the largest vote of any amendment ever submitted to the people, and yet they say it is out of harmony, and doesn't represent the sentiment of the American people!

We are marching onward and upward to make America dry. We are going to make it dry because the American people never take a backward step—never. Who is there that would dare say that the American people have at any time taken a backward step? Some one this morning in a splendid address said that civilization does not always march in a straight line upward, but he said that it always goes up and on. That is true. Where the vanguards camp today, the rear guards camp tomorrow. In making the civilization that you and I enjoy, the human race has been marching upward, and the American people have never yet taken a backward step.

We are making America dry. The question then arises as to encroaching upon the territory of personal liberty. Personal liberty is a dead myth. It died in the interest of the home and church and state. In my state you can't sell tainted meat nor bad eggs nor impure milk, and I have never yet heard anybody there say anything about curtailing this trespass upon anybody's personal liberty. Here in Birmingham they won't let me walk the streets like I want to! In my town, two men with their own fists can't go out and engage in a prize fight. A man can't, with his own deck of cards and his own friends and his own place of business bet money on his own cards. In my state a grown man with the consent of two women can't marry both of them, and to deny a man the pleasure of having two mothers-in-law is trespassing on his personal rights!

But they come and say that we can't make America dry under the prohibition law because, these outlaws say, that we can't enforce our prohibition laws. Isn't that a wonderful doctrine to be preached in a republic? Isn't that a strange voice to be lifted to these American skies, that the law should be repealed because here and there it isn't enforced like it should be? The Ten Commandments are violated, too. Repeal them! Thou shalt not kill! That has been a law for a long, long time, yet from the first time that the first man born into the world took the life of the second, human blood has been staining the pathways of humanity. Now, with all our civilization, we have ten thousand murders a year, and only three per cent of the murderers of this nation ever darken the doors of any prison. Repeal the law against murder, if only three per cent of the murderers are punished, and if after all our legislation, ten thousand people a year are shot down, repeal the law! Every murderer thinks it ought to be repealed. It is almost as dangerous to live in America in times of peace, viewed only from the standpoint of being shot down as we walk the streets, as it is to fight the battles of our country. "Thou shalt not steal" is older than the Ten Commandments. It never has been right to steal. In 1924, 40,000 automobiles were stolen in America. Pick up your paper at any time, and you will find theft going on everywhere. In one year in one town in my state, a thousand automobiles were stolen—in one year—and not a man sent to the penitentiary. Repeal the law against theft! Every thief is in favor of it. I speak officially. In 1924 the embezzlers robbed the people of one hundred million dollars. The people who forged checks and notes in 1924 took out of the pockets of the people one hundred million dollars. We have a bankruptcy law in America. It is said to be a good law, and yet the government reports that in 1924 through

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bankruptcy frauds, four hundred million dollars went astray. It is not any argument anywhere that a law ought to be repealed because the people will not obey that law. It means that those laws ought to be stressed and perfected. Take no backward step in enforcing the laws of this country. Never retreat because the outlaws get together and say they will not obey the law. Some years ago when I was a boy and barbed wire came into use we commenced fencing off the pasture lands. Then the fence cutters came and as fast as we put up the fences, they cut them down. A special session of the Texas legislature was called, and it passed a law against the fence cutters. Wouldn't it have been wonderful if the fence cutters had all gotten together and said, "We will not obey this law. We will violate it and make it so obnoxious to all our people that they will call another session of the legislature and repeal the law."

No! They passed the law, and every Texas Ranger would have ridden his horse in blood to enforce the law! When the prohibition law of this nation was passed, the nation ought to see to it that the violators of the law obey that law. Are we going to retreat? It is said that Napoleon once looked out upon the advancing army of his foes, and looked at his generals and his soldiers, and he turned to his drummer boy and said, "Boy, beat a retreat."

Then the boy said, "General, I know no retreat, but I can beat a charge that will waken the dead!"

The general said to the drummer boy, "Then beat the charge," and he did beat the charge, and the battle was fought and won.

Let us in America today beat a battle charge that will wake the sleeping dead of this nation, that we may go forth to victory!

* * *

YOU KNOW, they are bombarding the law today. They can't repeal it, they can't destroy it, therefore they say, "We will amend the constitution. We will fix it so that we can have light wines and heavy beers in this country." Do you know what they are trying to do? They are trying to destroy constitutional law. You can't destroy constitutional law in that way. The people are the ones to change the constitutional law of this country. The whiskey interests are trying to get Congress to officially say that beer and wine are not intoxicating, when they know that they have been the cause of drunken debauchery for thousands. They are trying to get Congress, that has the power to define it, to write a falsehood into the law of the land. They are trying to make easy the sale of whiskey and every intoxicating beverage through the back door of every soda water stand. They are trying to put the corrupting cup of bribery back to the lips of politics. They are trying to bring the evil effects of the whiskey traffic back to American soil, and if you and I want to make America dry, we must see to it that whiskey does not enter back on American soil behind a wine and beer barrage.

You know, this is a wonderful investigation now going on in Washington! They are using the Committee—the liquor interests are using that Committee, as a sewer to pass their filthy debauching literature out into the public press. There is not a farce on the theatrical stage of comedy today like that farce, or funnier than the investigation going on with the view of trying to set aside the law that has been written at the ballot box into the fundamental law of this country. [*Verbatim report of address given at the Birmingham Convention. Another portion of the address will be given later.*]

MARION LAWRANCE MONTHLY MESSAGE

Marion Lawrance viewed everything in its relation to Christ and His church and swept everything in his life to this triumphant end. Here follow some of his thoughts on this theme:

The worldly-minded cannot understand Jesus.

Jesus Christ wants waitful work.

A modern miracle—conversion.

Some conversions are to be weighed; others to be numbered (Peloubet).

Gladstone said, "Talk about the question of the day, there is but one question, and that is the Gospel."

A man does not get into heaven until heaven gets into him.

No believer ever went so far into his lonely Gethsemane but that he found his Master had gone a little farther.

There were shadows on the pathway of the holiest life ever lived.

Jesus not only died for sinners, but with them.

Blessedness does not consist in position, but disposition.

Truth embitters those it does not enlighten.

He Yet Speaketh

A principle may satisfy the intellect, but only a person can satisfy the heart.

Jesus sends the self-confident to the law, the humble to the Gospel.

Some Christians get only light enough to go to sleep by.

The world cannot understand wayside ministry.

Unless we can find one thing too great or too small for God, we have no hook on which to hang an anxious thought.

Only the Golden Rule of Christ can bring the Golden Rule of man.

Happiness is not in things, but in Christ.

The sun is not defiled by shining on filth.

Christ became everything but a sinner that He might save sinners.

The Christian life is a lane through which the world gets a view of Christ.

Sorrow tracketh sinning as echo follows song—on, on, on.

Grace is God's hand reaching down to me; faith is my hand reaching up to God, and taking hold of His.

—Extracts from Marion Lawrance, a Memorial Biography, by his son, Harold G. Lawrance. Fleming H. Revell Company, New York. Price $4.00. Special offer with the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION *($2.00 for one year).* **Both for only $4.00.** *Send orders to the International Council of Religious Education, 5 S. Wabash Ave., Chicago.*

THE CHILD'S PART IN CONVERSATION AND STORIES IN THE BEGINNERS PROGRAM

By Muriel White Dennis

THREE teachers, delegates to the State Convention, lingered at the luncheon table to consult their programs. "There is a beginners conference at 2:00 o'clock," announced the youngest of the group. "I hope the leader will tell me how I can learn to conduct the circle talk. I simply cannot make the children talk with spontaneity like the author of the quarterly suggests. Most of them answer my questions in a stilted, 'goody-good' fashion, then sit like puppets waiting for me to ask another. Of course there are one or two 'heathen' chatterboxes," she admitted, "who interrupt with irrelevant remarks that have no connection with the lesson theme. Tell me, when you were new teachers did you have a helpless, groping feeling as you sat in the circle because you were expected to talk and had nothing to talk about?"

The oldest teacher laughed. "I suppose all of us have had that feeling at one time or another. I believe," she continued thoughtfully, "that the modern kindergarten has solved the difficulty by starting the morning schedule with a play and work period. We have adopted that plan in our beginners department."

"A play period first!" the youngest teacher exclaimed. "Why I supposed one had to start the morning session with greetings and conversation leading to worship and the morning offering."

"With little children, activity comes first," quoted the oldest teacher. "When the desire to *do* has been satisfied they are ready to sit down and talk with enthusiasm. The plan helps the teacher, for by observing their play, she gains new ideas to talk about."

"How do you persuade them to stop playing and put away materials at the end of the period?" inquired the other teacher.

"Through routine and ritual," the oldest teacher replied. "Five minutes before the end of the period a musical call is sounded on the piano. It is always the same call, a warning, to put away materials and take their places in the circle. At the end of five minutes the pianist plays the quiet music while the children listen. Instrumental music is never used in the department unless the children are situated so they can listen. (The pianist practices at home.) The quiet music ends in three soft chords, which is a signal for the children to stand and sing,

'This is God's house and He is here today,
He hears each song of praise and listens while we pray.'

Then we bow our heads and pray, 'Dear heavenly Father, we have happy times here playing and working together and listening to stories. Help us to be kind one to another. Amen.'

"Last year when we first adopted the schedule we sang 'The Morning Hymn' instead of 'This is God's House.' The secret of control lies in doing the same thing in the same way each Sunday. The fixed order of doing things comes to be felt as the *thing to do*. The children enjoy it and are impatient with the child who does not cooperate promptly."

* * *

WHEN the youngest teacher returned from her summer vacation she accepted the oldest teacher's invitation to visit her department and see the schedule in operation. The lesson was "The Baby in the Basket Boat" under the theme, "The Heavenly Father's Care." "Let's play house," the teacher suggested when the early comers had finished putting the room in order. The suggestion met with ready response. Six children were chosen to be members of the family.

"Was Eleanor a good mother?" the teacher asked later during the circle talk. The children nodded. "Why do you think so?" inquired the teacher.

"She cooked the breakfast"; "She ironed the clothes"; "She sent them to school"; "She gave them milk to drink"; "She bathed the baby"; "She went to the store"; etc., the children answered. A "just-four" tiptoed across the circle and said to the teacher, "See my new suit. My mother made it!" and David was inspired to thrust his feet into the circle, saying as he did so, "See my new shoes!"

"Such nice, shiny shoes," the teacher sympathized. "Did your mother buy them for you?"

And the other children began to boast about the things their mothers did for them.

"Was Philip a good father?" teacher asked. And fathers shared the honor with the mothers.

After that "The Finger Family" was sung while the children pointed to their fingers. Five children representing the family stood in the center of the circle while the song was repeated. Each portrayed in pantomime a characteristic activity of the member he represented for the rest of the children to guess. Then the children hunted for pictures on the burlap dado which told of father and mother care. The picture of "Hannah and Samuel" was one of these so the teacher retold the story. The verse, "Love one another" was repeated as often as appropriate. The "Finger Family" was sung again while the children rocked imaginary babies to sleep. Then they gathered close around the teacher's knees to listen to the new story about the way the heavenly Father helped a family care for their baby.

"There is no lack of spontaneity here," thought the youngest teacher.

* * *

A FIFTEEN minute period of activity at the beginning of the session is the most natural preparation for the circle talk. After the children have made simple Christmas tree decorations or hung pretend gifts on an imaginary tree, how eager they are to talk about the children to whom their tree will be sent and to make further plans. Their eyes shine as they pat the completed scrapbook and anticipate the joy it will bring to the sick child in the department. In sections of the country where spring arrives after Easter and there are no signs of awakening life outdoors to make the Easter message vivid, it is difficult for little children with limited experience to talk readily. Conversation develops naturally after the children have hunted through old magazines for pictures of things "we will soon see outdoors."

"We have heard so many stories of Jesus," a teacher said as she brought some lesson pictures from the cupboard "Let's see how many pictures of Him we can find." The comments as they discovered the pictures enabled her to learn their favorites and select those she would tell later. When the pictures had been grouped together on the dado and the children were seated, Arline said, "There is one story you haven't said for a long time." She left her chair, walked across the circle and patted the framed picture of the Nativity.

"You tell it to us," urged the teacher.

"Once—a—time," she said with slow, quaint emphasis, "Joseph and Mary were going to a place. Joseph pulled a donkey 'cause Mary was so, so tired. At last they came to the place. There was no room (shaking her head slowly). They went to the stable, Joseph fixed the hay (motions of stirring and tossing hay). Then somepin happened (impressive pause). The Baby Jesus came!" (Spoken rapidly, with a nod.)

Stories retold by pupils and teacher should have an important place in the circle talk. At no other period of life has the familiar story such peculiar fascination and the teacher who insists on telling a new story each Sunday at the expense of the retold ones makes a mistake. Why tell a new story if a well known favorite will emphasize the truth of the theme? If the teacher's stories become the children's favorites, the first telling is very important. *The Here and Now Story Book*, by Mitchell, offers valuable hints on story telling and should be the property of every beginner's teacher.

In one department the story of "Jesus

and the Fishermen" was told by request five times during one session. Its charm was due to the repetition of the paragraph, "They threw their nets over into the water and waited. They lifted them up. And there wasn't a fish in the net." (How earnestly the children shook their heads as they repeated the last words.) The story of Samuel owed its charm to the repetition of the soft call in the night, "Samuel! Samuel!" The story of Noah was popular because of the repetition of animal sounds as the procession entered and left the ark. The big voice of the giant and the z-z-z-z of the rock as it sailed through the air made the story of David and Goliath a favorite. "Jesus Stilling the Storm" owed its effect to gesture and contrast. The children loved to show how the boat rocked from side to side and the waves tossed up and down in the storm, then how the boat sailed smoothly over the quiet water. The teacher will never forget the expression on her pupils' faces as they repeated Jesus' words, "Why were you afraid? Didn't you *know* I would take care of you?"

One who has not heard her stories out of the mouths of children has not experienced the real joy of teaching.

THE SCHOOL OF PRACTICAL CITIZENSHIP

By Sophie A. Theilgaard

THERE IS a T-shaped alley-way in the Polish district of industrial Chicago, where, under the benign shadow of twin church towers, the glare of the flaming foundry blast, and the rumble of switching trains, there may be found at any hour of any fair day a group of lads oblivious to all these sights and sounds. They are in the strained and breathless suspense of a real crap game. They heed neither the grimy faces of the clocks in the gray church towers nor the blare of the foundry whistle; the boys who are not "laid off" are "bumming" from school, and so clocks and whistles mean nothing. The game usually ends in a fight or in a sudden dispersal by two of the three exits whenever a cop or a truant officer appears at the other. It is then that the strategy of choosing a T-shaped alley becomes evident. The crap game is only the kindergarten class in the easy-money-school of bad citizenship. When we consider the number of T-shaped alleys in our great cities, and the extent of their influence, we may agree that no good thing can come out of our Ghettos, our Little Italys, our Little Polands. The odds of ignorant parentage, sordid surroundings, and poor companionship seem too tremendous. As one of the potential Americans summarized the situation, "Ma says I hafta steal coal off the cars 'cause we got too much kids and not enough money."

The murky background of the T-shaped alley, with its imminent menace to democracy, serves to throw into relief the clear promise of the big red schoolhouse which is today, as always, the most potent force for the healing of the nation. It would be futile to belittle the menace of the alley and futile to over-estimate the saving power of the school, but even while we admit the inadequacy of the school's citizenship-training program, we realize also that the public schools are today doing a more effective job of citizenship training than they have ever done before.

School people have always accepted the responsibility of training citizens, but we have taken it rather passively, and we have attempted it only tentatively and indirectly. with patriotic songs, flag salutes, hero stories, and celebrations of Washington's and Lincoln's birthdays, comprising the bulk of our program. Now we realize that habits of citizenship can be taught as definitely as habits of speech, and by the same method,—constant practice. The new program conserves all the patriotic teaching of older days, but it includes in the making of citizens these new factors: practice in the duties and activities of citizenship, insistence upon immediate results in conduct, and impatience with the deferred value idea in education.

The Clover-leaf Emblem

By Adele Tuttle McEntire

'Tis a shy little four-leafed clover,
But a message triumphant it tells.
As an emblem of love for our children,
Here's the part that each little leaf spells.

One leaf is for health, fine and splendid;
One leaf, for an intellect trained;
One leaf, happy living with others;
One leaf, highest ideals attained.

May each child, as his Master craves for him,
Have his chance to accord with God's plan.
May he grow in wisdom and stature
And in favor with God and with man.

It was John Dewey who changed the emphasis in American school methods from deferred to present values, when he began three decades ago the practice in his experimental schools of Rousseau's theory that the best way to train a child for future usefulness is to ignore future needs altogether and to concentrate on education in happy childhood along the lines of childish interests. By the same reasoning, the best way to train a child for adult citizenship is to make him a useful member of the school, for life in the school includes all the elements of citizenship.

Consider Gusty, for instance, as he appears in the principal's office on a Monday morning. There is nothing attractive about Gusty's peculiarly assembled features nor about his bread-and-coffee complexion, nor yet in his garb of dingy overlaid sweaters, flopping knickers, or stockings negligently twirled about the spindly legs. Nothing attractive about Gusty, you say, until he opens his mouth in one of those delightful grins that only a large-mouthed small boy can grin, and he boasts, "Look what we got this morning!" At his signal, the other two members of the Clean-up Committee make a dramatic entrance into the office, bearing proudly a waste-basket filled with scraps of paper, tin cans, and other refuse. The Clean-up Committee works every morning before school at picking up the refuse that has blown in over-night from the brimming garbage cans and the disorderly tiers of back porches adjacent to the school yard. The Monday morning grist has been heavy, but it has all been picked up before nine o'clock, so Gusty's request for reward is inevitable —"Please, kin we clean the statues this morning?" So Stanislaus gets at the Minute Man and Rudolph at the frieze of the choir boys, but Gusty arrogates to himself the coveted honor of dusting the classic countenance of Joan d'Arc.

In this simple incident are represented several phases of good citizenship. There is cooperation in an enterprise for public good, with the usual hindrance as represented in the apathy of those who cast refuse and responsibility alike to the winds. There is represented here, too, all the hope of democracy,—the unceasing, tireless energy of youth, its reaching out for better things, and its leadership potentialities.

When Gusty and his co-workers have finished cleaning the statues, they go on to the history class, where Edward is explaining, with the model in his hands, how the tri-reme was propelled by the three shifts of chained oarsmen. Most of the pupils are listening closely, but Annie takes up her pencil to put a few touches on her drawing of the costume of a Roman lady. She is startled when Edward, perceiving the defection in his audience, calls out, "What did I say, Annie?" At her inability to respond, Edward cautions, "Well, listen now," and goes on with a completed

audience. After Edward has finished, he will face a barrage of questions and corrections. The socialized recitation, in its best aspects, is a good manifestation of student government, for every pupil must maintain his responsibility in a common enterprise. This recitation is much more truly citizenship practice than was the old species of autocratic interrogation by the teacher.

The class may be interrupted by the fire gong, and as the two thousand pupils of the school file in order to the street, there is a convincing demonstration of the inhibition of individual impulses for the public good. This pupil and that curbs his desire to skip, to yell, to run, to slide down the banisters. All individual desires are subordinated in a concerted will to insure safety. Truly, here is a high type of citizenship practice.

Then there is the training on the playground, where the "grandstand" player who loses the game for his team because he wanted to show off, is taught the lesson of subordination and cooperation for the good of the team. On the playground comes that practice in quick and accurate decision, which later makes quick and accurate decision a probability in games of higher significance.

* * *

THE WHOLE curriculum of the modern school is charged with civic purpose. It is most specifically expressed in the history and civics courses. The pupil studies "Why Birmingham is a Great City," and he learns, not only from a book but from excursions to typical industrial plants, to government buildings, and to other public institutions. He studies, "What I Can Do to Improve My City," and then he gives expression to his ideas by participation in a "Clean-up" campaign.

The field of citizenship training is not limited, in foreign districts, to the pupils of the school. If community conditions are to be made safe for future citizens, the fathers and mothers must be trained. This task the school undertakes by Americanization classes and by the activities of the children. There may be a "Go to the Polls" campaign at election time. The older pupils write and carry home a letter urging the parents to vote. The first graders print, "Vote" in sprawly letters and edge the paper with a margin of red, white, and blue. Sometimes the pupils may control the parents' votes even over the remonstrances of ward politicians. In a recent Chicago campaign for increase in school tax, pupils of each school paraded the streets of the district, bearing their own slogans. A significant one was this—"We'll pay you back!" It is almost unnecessary to add that the tax was voted.

Instances might be multiplied of the opportunities for citizenship practice in the regular work of the school. These are, in addition to those already mentioned, the student club, the student-officer system, the school safety police. No pupil passes a day in the modern school without facing, in some specific episode, the option of being either a good or a bad citizen.

Do You Love

1. Boys and Girls
2. The Church and Its School
3. Jesus Christ and the Bible

Then Read

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

But, you say, that is all well enough for the pupils who are in school. What about the truants who were chased out of the alley-way? Where are they to secure their good citizenship training? Though we cannot reply with assurance, our hope as educators is this,—that the attractiveness of the school will gradually conquer the bulk of the truancy problems. Of course, there can be no cure-all for the complications caused by poor social conditions. Cases of truancy in our large cities are no longer traceable so much to dislike of school as to poor home conditions and to bad companionship. Such is the testimony of the truant boys themselves when they appear in court, as they almost inevitably do, after idleness, having taken its course, issues in crime.

Children like school today more than they ever have. Education is interesting and attractive, for we believe and practice now the theory of an old teacher, "The days that make a child happy are the days that make him wise." Mrs. Marietta Johnson, in her Fairhope schools, is the foremost exponent of the "happy school" idea. Her schools give to pupils the widest possible variation of experience, there is no compulsion to study, and there are no examinations to follow the lessons learned in the woods and on the grassy meadows of Fairhope. Her pupils have no need to emulate the example of the small boy who, on a class excursion, was observed to fix his gaze elsewhere when the other pupils were admiring the antics of a kingfisher.—"Naw," he said, "I don't wanta look. If I do, I'll have to write a composition about it when I get back to school."

Because of more limited resources and perhaps more limited vision, other school executives have not found it possible to attain Mrs. Johnson's standard of the happy school. But there is being generally attempted some organized training in happy living, which involves the best use of leisure time. The relation of such training to citizenship is evident, for it is out of the inability to fill leisure time with worth-while activity that much of our crime arises. The shame-faced lad eventually tells the judge, "I got laid off, and then I got too much booze, and I didn't know what I was doing when I pulled the gun."

We had been leaving training for leisure pretty much to chance, satisfying ourselves that the demands of society were met when the child was trained to be self-supporting, hence no burden to the community. But even the self-supporting adult who does not know how to use his leisure time will always be a burden to himself and possibly to society. Therefore an efficient educational system must take cognizance of training for leisure-time capacities and habits.

Pupils from the most unfortunate home surroundings frequently make the most unexpectedly charming responses to the cultural opportunities offered by the school. There was little Wanda's comment on a painting—"That picture looks like Millet painted it. The lady has such-a-kind-of-a cap and the baby cow is so soft." Or there was Michael's interpretation of McDowell's "To a Wild Rose." He said, "The music sounds pink when the fairy finds the rose."

The class in music appreciation is distinctly a new educational development. Children are taught to recognize the theme of a selection, to appreciate the mood, and, possibly, to give expression to their own interpretation. There is a vast calm over the assembly hall as the children hear the measured tones of Schubert's Serenade vibrate to the lofty ceiling and fill all the place with melody. They listen with rapt attention because they understand the music. They recognize the theme, its repetitions, its variations. From understanding they progress to interpretation. The interpretation may be in informal pantomime, or it may be in a more carefully developed dramatization.

We need to do a little more than to set before the child an open door to the beautiful things of life,—a door opened so that he may find on the other side a larger room for his spirit, whether he listens to marvelous tones or stands in the spacious galleries of the Art Museum, or between the lofty tiers of books in the library, or confronting the models of the ancient denizen of the forests in the Museum of Natural History. It is really surprising how little the teacher has to do when once the child comes into the large room of good reading, of love of beauty in sight or sound. The teacher becomes a negligible factor. The eager-eyed child searches out all the treasures. Still, the teacher has a real responsibility, for the essence of good teaching lies in gaining the confidence of the child so that he is willing to follow into the unaccustomed large spaces where he can open the windows of his soul to the light.

Against all the encouraging features of citizenship training in the schools there is evident this obvious shortcoming. We have been providing a

our training for the mass and allowing practically nothing for individual variation, either good or bad. We have to a limited extent tackled the problem of the alley gang, but we have given scarcely the slightest attention to the discovery and utilization of unusual ability. Yet we must admit that society is dependent for progress on the improvement over the norm, on those who are ahead of the crowd. We need to provide in our schools what has been designated "An open road to talent." Burbanks are needed in the field of child culture, as in the field of plant culture, to discover and to train mutants from the regular type, for it is often the mutants that mean most to humanity.

The training of citizens in a democracy must exhibit these two contradictory aspects. There must be equality of opportunity, with its perfectly obvious and inescapable corollary of inequality of attainment. We are only beginning to appreciate the necessity for discovering individual differences and for affording special opportunity to pupils of special ability. In this we have attained no proficiency worth recording, and we are daily allowing talent to go to waste in our schools, by stagnation in the pool of average ability.

Sometimes a great teacher discovers a child of talent. Angelo Patri watched a boy modeling a rabbit in relief in the sand-bin of the school playground. He recognized talent, secured special instruction for the boy, and produced an artist who is even now contributing to the beauty of the world. Patri has repeated this discovery of talent in different circumstances. So have other great teachers, and many obscure ones. The release of a flow of talent which has been dammed up by poverty or by ignorance is enough of an achievement to justify the energies of a whole teaching career.

So we proceed in the limitless task of training citizens through practice: through practice in responsibility, cooperation, and subordination of self to the general good; through practice in the best use of leisure time; through practice that way mean inequality of attainment.

The vaster potentialities of citizenship training are so tremendous and so unrealized that we who look out on our task may well say, "Who is sufficient for these things?" *[Address delivered at Birmingham Convention.]*

THE DAILY VACATION BIBLE SCHOOL IN HISTORY AND IN THE CITY MISSION PROGRAM

By Walter M. Howlett

IT HAS fallen to me, since I come from New York City, where the Daily Vacation Bible School first took on organized form, to say something of its history and of its place in the city mission church.

The first school of the kind of which we have any record was held in our sister republic, Canada, in the city of Montreal, in the year 1877. Thus we are about to celebrate its 50th anniversary. It was first promoted actively, however, in the city of New York in 1901. In 1907 the Daily Vacation Bible School Association was formed and in 1911 the National Daily Vacation Bible School Association was incorporated. In 1917 the movement had outgrown the boundaries of the United States, and it was made the International Association of Daily Vacation Bible Schools. The Presbyterian denomination must be given the honor of being first to see its possibilities as a denominational asset and in 1910 the Home Missionary Society incorporated this work as part of its national program.

It did not start within the churches themselves, but in the minds of a body of leading business men. They saw its possibilities and gave it its start and have faithfully and unselfishly promoted it from that day to this. From 1910 on, however, the church bodies became increasingly conscious of the worth of the work. In 1920 the Directors of the International Association of Daily Vacation Bible Schools, composed of these business men, very frankly recognized that the responsibility was, and by right ought to be, that of the denominations. This business men's board invited the proper denominational authorities to elect official representatives to the board. The denominations gladly responded and from that day the growth has been much accelerated. From seeming to be, although it never was in fact, more or less a rival of the denominational interests, the organization at once adopted the policy of seeking to get the denominations to put the movement in their national and international programs. One after another they rapidly fell in line, until today there is no great Protestant denomination which is not actively developing the idea. Many of them have departments for Daily Vacation Bible School work, either united with the weekday schools or the teacher training departments, with a staff set aside to actively engage in the promotion of the interests of the Daily Vacation Bible Schools.

The rate of growth will readily be seen when we examine the reports of the International Daily Vacation Bible School Association, which in 1923 reported 5,000 schools with 500,000 children and in 1925—11,000 schools with 1,100,000 children throughout the whole world. So much for the history of the work.

* * *

THE DAILY Vacation Bible School has a peculiar value in the city mission church. Every church where there are children in the community should have a Daily Vacation Bible School, but the city mission church which fails to have one is missing its largest opportunity, and more, it is delinquent in the work of the Master. Our crowded cities, with their streets hazardous to the life, to the well-being of its children, simply cries aloud to our churches to open their doors to the Daily Vacation Bible Schools.

I often think in this connection of that story of Jesus blessing little children. I do not know what throngs had pressed on Him that day, but there were many of them. Now the evening was come and the mothers were bringing their children to Him, as they would now. The disciples, thoughtful of their Master, were anxious about the burdens He had had to bear, and they sought to protect Jesus and to send the children away. But when Jesus saw it He was much displeased and said unto them: "Let the little ones come unto Me and forbid them not for of such is the Kingdom of God." And He put His hands on them and blessed them.

There comes a time in our city life when the ministers are tired, when church workers, teachers, and many parents seek the open spaces to rest, but the throngs press and there are so many of the little ones left on the hot streets of the city, and the mothers would bring their children to Jesus. They press upon us as they did upon Him. What shall be our answer? What shall be that of the city mission church? Shall we literally stretch forth the hands of Jesus and place them upon the heads of little children and bless them? This is our opportunity and blessed is that church and that worker who seizes it to bring these children into the larger life. Blessed will be that worker who brings together idle children, idle churches and idle teachers to make happy, useful lives.

One summer's session of the Daily Vacation Bible School will go further in establishing a city mission as an integral part of the community than several years spent in any other way. It will enable a new mission to start in two months time and really make for itself a place of great usefulness in a foreign speaking section.

The Daily Vacation Bible School not only reaches the children but it reaches the adults as well. Every worker knows

how hard it is to reach those adults of other languages and other historical faiths. Let me illustrate—In one of our foreign sections the minister had been trying to get in contact with a certain Polish family, but without much success. In the land from which they came they had been connected with the Greek Orthodox church. When the children applied for membership in the Daily Vacation Bible School and were asked about their religion, one replied: "Oh, we don't go to church, we are Americans now." All the attempts throughout a number of years at friendly relations with the parents had failed. In the course of the school session, the teacher had occasion to have her shoes repaired and the father was the cobbler. When it came to paying for them he said "You can't pay me anything. You have my boy in your Vacation School. I will repair your shoes. I can do that to show you how I feel." Is it any wonder that that mission now ministers to the whole family?

The Daily Vacation Bible School enables a city mission church to do away with prejudice of race and religion alike and opens the doors and hearts of all the people.

In starting and conducting the school, the problems of the worker in a city mission district are the same as those in any other neighborhood but they are accentuated. If the Daily Vacation Bible School is started in a village everyone hears of it with but little effort. It is not so in a great city. Those next door do not know what is going on. The promotion of the school requires a well thought out plan and thorough preparation.

* * *

FIRST of all, *advertise*. Let a sign be prepared and placed outside the church. Distribute tickets of admission and hold a day of registration well in advance. Let the number of children be limited to not more than twenty per teacher, and make attendance a privilege. It is human nature to want what is hard to get. Have a waiting list and drop a child if he is absent even once without a proper excuse. This will keep the average attendance high. A Daily Vacation Bible School where the attendance falls below 75 percent is not worth very much in comparison to when it is 95 percent or over. Constant, consecutive attendance of the same children is what counts.

There is no other one thing which will count so much as visitation of the homes in advance. Personal work, pastoral work is what helps in the ministry and also in Daily Vacation Bible School work.

Let the children do things. Let them finish an article the first day and take it home; thereafter you will have the whole family on your side, including the interest of the child itself.

The whole session should be running over with happiness. Every farmer's boy here knows how much faster Dobbin walks on the home stretch. He has a lively appreciation of the joys to come. This is only saying that activity in the Daily Vacation Bible School, as well as anywhere else, must not only be purposeful but desirable, if it is to have the largest educational value. In the Daily Vacation Bible School it is so easy to make the experience desirable and it must be made so. Children like to do things themselves, they love to tell the stories, to dramatize them, to make things with a purpose, to sing happy songs. The teacher must both learn and remember that the purpose of the school is to educate the children, and the ones who do things are the ones who are being educated.

The city mission church cries aloud for a better curriculum. Old methods will not do. The activities must reach the children where they are. They must find the point of contact. It must be child centered. It must be conduct centered. It must teach the Christ way of life. There is a new book published this year which you should all have. It gives examples and methods of the project principle in the Daily Vacation Bible School, especially prepared for city mission churches.

The Daily Vacation Bible School must be correlated with the other departments and branches of the church. The Sunday session should be related to the weekday session. One way just beginning to be used is to employ the staff for six days each week, including Sunday, instead of five days as formerly.

The city mission church must have trained, paid leadership in its Daily Vacation Bible School. The expense must be included in the annual budget. In the normal church it is often possible to get volunteer leadership practically without cost. It is not so in the city mission center, though the best teachers are needed there, for the work will tax the capacity of the very finest personalities and of those who have received much more than the average training.

Nevertheless, it will be found possible to supplement the staff with volunteers as helpers. The city mission church will find this a most fruitful way to secure and train up leaders from among its own people. Thus there is offered to the city mission center a new and forceful agency in the building of the Kingdom of God. [*Substance of an address delivered at the Birmingham Convention.*]

WHAT IS EVANGELISM?

By F. G. Coffin

EVANGELISM is spreading the "good news" of the Kingdom. Long ago it was defined as preaching the gospel and this meant only an effort from the pulpit. Today lexicographers say it is *spreading* the gospel, which acknowledges a number of processes directed toward the same aim.

It includes a process of redemption from personal sins and a departure from sinful practices; devotion to a program of personal Christian usefulness and an enlistment in the complete redemptive program of Christ for the whole world. Once its appeal was strongest because of what the "good news" saved men from. A growing emphasis is being placed upon what it redeems them for. The response to its call is changing somewhat from selfishness to altruism. Perhaps the church has been at fault in overemphasizing the personal gain of it to a redeemed man instead of the obligations to Christ and the world as a result of that redemption.

No more important item than this has place in the church's program. It makes possible the growth of the church and the enrichment of its spirit. Through it the church came into existence and by it all great enlargements of the church have resulted. When in operation locally it is termed soul saving, when applied in our own country it is home missions, when it reaches farther it is designated foreign missions.

Evangelism today has several types, all worthy of employment. There is: 1. *A natural evangelism.* Possibly this should be the normal method if all conditions were ideal. It is a growing up into Christ without ever having wandered away. This process will be greatly aided by 2. *Educational evangelism.* This is the first purpose of Christian instruction. The church school is an educational institution with an evangelistic aim. Statistics repeatedly taken prove the value of this method. 3. *Reformatory evangelism* which reaches those whose misfortune is that they have never come under either of the other two types.

The definition of what evangelism is finds further amplification in the methods used to make it effective. Some of these are: 1. The public intensive campaign. 2. The plan of longer duration through the regular organizations of the church in their continuous programs. 3. Personal effort through Kingdom enlistment week. 4. Silent ministrations through signs, letters, etc.

The church school is the favored organization in the field of evangelism. Its opportunity is strategic, and its prospects of success the most promising of any agency of the church. [*Abstract of an address given at Birmingham Convention.*]

BETTER BUILDINGS AND BETTER EQUIPMENT

By John W. Barton

IT IS quite pertinent that at a meeting of this character serious consideration should be given on the main program for the discussion of a question that is of such vital importance as better buildings and better equipment for the church schools. When it is considered that every denomination which in any manner whatever works with the children is spending literally millions of dollars each year for more adequate instruction of the children, it is preposterous to think that a part of that program would not also include the physical equipment and housing.

There is plenty of scriptural basis on which may be founded the idea of the equipment of proper buildings for the worship of Almighty God. In the seventeenth chapter of Exodus, after a mighty victory over the hosts who were thwarting the progress of the children of Israel, there is recorded the erection of an altar. If time would permit, it would be an interesting thing to trace the progress of old testament history from the time of establishing simple altars in the wilderness to the erection of the great temple, which is the perfection of the idea of a house of worship.

Literally millions of dollars have been spent throughout all ages by man to erect some material token of his religious experience through which and in which he may better worship his God.

Those of the middle ages, even in small villages, built, over scores of years, great temples of worship, not necessarily to adequately meet the population which built the church, but as an expression of their love of God in giving His people a proper place in which to worship.

* * *

IN THESE days of utilitarianism we have fallen away from that idea and have drawn too close to the idea that one church should be built for one generation and that it should stand until it falls of its own weight. Wherever people are prosperous and love God more adequate buildings have been erected, but a larger influence than prosperity itself has been the insistent demand by leaders in the field of religious education for more adequate consideration of a house of worship.

The total amount raised for all the Protestant churches in America last year has been estimated at something like $600,000,000.00. Nearly $100,000,000.00 of this amount were put into equipment and houses of worship. Certainly with such a sum as this being spent, it is worth while for us to consider the reasons which have brought it about.

In the first place, people who build today recognize that the church is only claiming, at best, on the Sabbath day only one hour of the time of the child. Our week-day religious instruction is not so widespread to all of our churches that very few of them consider more than the one hour's time.

The simple question may then be asked that if one hour is the maximum time that is given to religious instruction of the child, isn't it the most important function of the church, when it thinks of construction and equipment, to see that the child gets every advantage in the way of a building and every equipment that will further it along the road of religion? In times past, and I fear too much so at present, many of our churches were built simply as houses of worship in which the adult congregation listens to the pastor for a maximum of two hours a week.

Every denomination sees fit whenever it has a small group together to build its own house of worship.

Some Steps That Should Be Taken in Creating an Atmosphere for Better Houses of Worship:

(1) Study the community in which it is to be built; (2) study the constituency that it is to serve: (a) is the population stable? (b) are there possibilities of shifts? (c) is the church able to cope with the elements dominant in the community? (3) obtain the advice and services of a real professional worker. This applies not only to architects who are willing to draw the fee, but the architect who is in the thing for the love of it, and the religious educator who has real counsel as to the program; (4) include in the new building plan the activities which should be made a part of the church school program. Put every part to a multiplicity of uses if necessary; and (5) review the types of church buildings.

Note that the auditorium or preaching room has experienced but slight changes, while the main changes and development, so far as architecture and equipment are concerned, are in the Sunday-school departments. These old "altars" have done a good service but new ones are constantly needed, not that the old ones did no good, but they served their day and generation.

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IN THE erection of a church building one thing is necessary, and that is a religious conviction that the church building is a definite part of the program of worship. If it is a religious conviction, it means sacrifice.

My appeal is that while utility is a standard that we should strive for, the beautiful is just as much worth while in the whole process, and may be of more importance.

Business builds for present needs. Sometimes as soon as a business plant is completed it is found inadequate; it is junked in order that more adequate plans may be made. Would that those who put their money into church buildings could understand that even though they may last a generation, they should not be planned in a day and if the best plans go awry, it is for the best interest of the Kingdom of God that the building be junked, as it were, in order that religion as exemplified in the house of worship may go forward. In our thought of the child of tomorrow, let it not be charged to us that we did not build adequately for his religious education needs. [*Substance of address given at Birmingham Convention.*]

A PRAYER FOR TEACHERS

By W. G. Loucks

O THOU First Great Teacher, wilt Thou hear an humble prayer in behalf of those who follow in Thy footsteps as the teachers of truth? They come from the busy walks of life, and often must rob themselves of needed rest that they may attend to the task to which they have dedicated themselves. Bless them, we pray Thee.

Come Father, into their hearts today and help them to really understand that to teach is a sacred task. Help us to know that the world stands more in need of being taught the great lessons of life than ever before.

Help us to see that the way to the world's greatest life is through the life of the children of the world. Help us therefore that we may save them for Thyself while young, rather than to give ourselves to the task of trying to reform them when old.

Lay upon the heart of the church the glory and the dignity of the Christian teacher, until she shall seek out her best youth and plan continuously for their training and dedication to the great life service of teaching.

Lay too, upon the hearts of those who already teach in the Master's school the great responsibility of being leaders charged with the message of evangelism and community service.

Remember the boys and girls themselves, our Father, and give them a mind to learn the truth that makes them free.

Show to those of us who lead that there can be no advancement without faithful study. Strike from our minds every shackle of ignorance, and from our hearts all semblance of superstition.

May Thy spirit abide upon these servants of Thine. Through their example of consecration and service, may many of the church's young people give their lives also to the ministry of teaching.

Our Father, we rejoice to come to Thee now with this humble petition in the name of Jesus our Lord. Amen.

THE CHURCH-SCHOOL DIRECTOR OF PUBLICITY

By W. Edward Raffety

IF THE church as a whole does not have a publicity man, the church school, upon nomination of the superintendent, should elect a director of publicity. He (or she) should be chosen after careful check up on personal fitness. A mistake in this matter creates a very serious situation, and may work positive harm to the school. He may be (1) first of all, one who believes in the church school; (2) one whose belief is based on a concrete, if possible, experiential knowledge of the place, purpose, and program of the church school, plus wide reading of best books on religious education through the church school; (3) one who has two eyes to see and two ears to hear, but whose seeing and hearing get outlet through his pen only after due deliberation; (4) one across whose forehead is writ large the word "discretion" who has a never-failing supply of just horse sense; (5) one who puts first things first, whose perspective is good, and whose fairness can never be challenged; and (6) one who loves truth, hates error, or hearsay, and who never trifles with words.

The Publicity Director's Duties

HIS business is to make the church school and its work known and to market the ideas that make the church, the school, and its Bible prime factors in the creation of a Christian citizenship.

One of his first duties will be to lay the church school on the minds of the *church as a whole*. One of the discouraging things in all church-school work is that many members of the church, of which the school is a part, do not know it. They never go. Perhaps they are not altogether to blame. In cooperation with the pastor, and superintendent, all members of the church should be kept informed. If necessary, a regular publicity campaign should start in and continue through the weeks and years. The director will carry on this publicity the names of the pastor and superintendent, and director of religious education (if the church has one). Some of the ways a director may use to interest the church members are: (1) *letters*, personally typed and personally addressed, duplicated letters, two or three short paragraphs, well spaced, breezy, and to the point; (2) *church calendar*, mention every week a few brief, catchy sentences, not such trite stuff as "the church school meets at 9:45 and all are invited"; (3) *bulletin boards*, inside and outside the church building with fresh, timely notices lettered plain and large enough to be read. In some places daily changes are made; (4) *posters*, simply worded and illustrated for inside and outside display, this is one of the very best methods of passing a church-school message through eye-gate to the mind; (5) *pulpit or platform*, minute presentation of the church school by pastor, superintendent, or the director himself, at a regular church service; (6) *buttons or pins*, small attractive celluloid buttons put on children, young people, and adults on certain occasions, carry their messages to the members of the church and congregation, and to the stayers at home; (7) *monthly church-school paper* devoted to local church school and church, printed or mimeographed; quite often the director can interest teen-age boys, in cooperation with their teacher, in making this a real educational project; much or little can be made of it; when well done, it has fine publicity values; (8) *church-school year book* in wide-awake, up-and-coming schools this can be made a source book on church-school facts worth keeping; some neatly, artistically bound mimeographed copies are quite as attractive as the expensively illustrated and printed ones; such a book in every church home is bound to create interest and enlist support; the director can associate with himself an editorial staff of young people which will find in this project expression for many kinds of abilities, literary, editorial, mechanical, managerial.

The director will keep the *community* informed through some of the following ways: (1) *illuminated sign* on church front; electricity costs money, but lack of publicity costs more in the long run; if business and amusement places find it pays to use light, why not churches? (2) *window placards* small enough to get a place, but large enough to get attention; (3) *door knob hangers*, also *coat lapel hangers* are used to great advantage in quick, half-day attack on the community; (4) *street car ads* in large cities are sure to be read and furnish profitable publicity; (5) *guest invitation cards* placed in hotel mail boxes or under the room doors are the means of service notice to the community's transients that they will receive a warm welcome at the fireside of the church family; (6) *church and church-school directories* with hours of services printed in plain, dignified fashion, placed in acceptable frames, and hung in hotels, railroad stations and public buildings; in small cities, directories of all churches can be given; in larger cities, representative ones usually are listed; (7) *banners hung across the street* used only occasionally when unusual events call for them, always attract attention; (8) *auto stickers, or posters*, catch the eye of many and are being used when outstanding events claim consideration; (9) *house-dodgers and cards*, especially when campaigns are on, such as a community go-to-church Sunday; these should never be thrown indiscriminately and made to become a nuisance; they are the least desirable of all ways of church advertising; (10) *community posters* well planned and placed and changed from time to time are always good attention-getters; (11) *bill boards*, the big bill posting companies, for the most part, are glad to cooperate in a real city wide or nation wide religious publicity campaign; they are commercial experts in this line and churches unitedly can profit much by this recognized agency; (12) *community pageants* staged out of doors, or in a commodious building, are becoming valuable publicity mediums for church school and church use; (13) in *better class movies*, church publicity features are permitted and find large audiences to see and remember; (14) *lunch clubs*, such as Rotary, Kiwanis, and many others, give high-grade opportunities for rapid fire, two-minute talks on religion and life, on the value of churches and church schools to a city; (15) the *newspaper*, one of the best, if not the very best medium through human stories as news, or through paid advertising space; here is the director's great chance and because of the importance of this avenue to the people, a later paragraph is given to it.

The director can lay the church school on the hearts of parents by letters, notices, postcards, and in many other telling ways. Parent-teacher meetings of both public school and church-school organizations are open to announcements, brief talks, pictures, and stereopticons carrying vital church messages. Cradle roll and home department contacts make possible easy approaches.

The public school, in a limited way, can be cultivated by the director as a friendly, cooperating agency interested in the social and moral welfare of childhood and youth. No one church could enter the public school as a publicity field. Nevertheless, all religious forces working together can, in fairness, claim and get some consideration for the church school, the one other educational agency which seeks to make better citizens out of young, growing life.

The director will find open spaces in his own denominational religious journals, where the story may be told again and again of church-school progress.

The Publicity Director's Decalogue

1. Thou shalt hold thy pastor and superintendent as thine own best counselors, having no other "grave-images" before thee.

2. Thou shalt cultivate the friendships of reporters and city editors, courteously welcoming their suggestions, even if thine own righteousness seemeth to ex-

ceed theirs, for it is through the window space they open to thee that thou canst air thy news.

3. Thou shalt not be out of date with thine items, for radios will bring thee down to thy publicity grave before the morning dawneth.

4. Thou shalt offer sizeable facts, not tweedle-dee-and-tweedle-dum that circulateth in kitchens and corner stores, for the sayings of great men on the Bible, church school, and religious education will get wide-armed welcome in thine own town paper.

5. Thou shalt not bear false witness against thy neighbor, be he friend or foe, for truth lovers yet dwell in the land of the living.

6. Thou shalt wear the cloak of humility when thou goest to the house top with news concerning thine own church school, its folks and facts.

7. Thou shalt not covet high sounding words, nor paragraphs that "say it with flowers," for simplicity, clarity, and brevity are the marks that delight the editor's soul.

8. Thou shalt not stoop to undignified language, nor dip thy pen in the bitterness of sarcasm or slander.

9. Thou shalt not write illegibly, for typewriters abound, and copy appeareth better when double-spaced, on one side only.

Need a Tonic

1. For that discouraged teacher
2. For that half-dead class
3. For that run-down school

Then Read

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

10. Thou shalt to thine own self be true, holding honor high, with fairness to all persons and papers, and favors to none, and verily thou shalt have thy reward—a clear conscience when thou liest down at night, or at the end of life's long road.

A well-known religious news-getter gives to church-school publicity men the following sound advice, growing out of his long time, earth-wide experience. News must be real, honest, of things done, said intelligently and briefly, recent, applying to as many as possible, unusual, relating to community activities, and special events, modest in its statement of accomplishments, careful in boosting individuals, illustrated where possible. Long items should be broken up into sub-heads, or abbreviated. Items of the broader church-school field, of mission activities that can be obtained from the reports of the larger organizations, will be acceptable. Treat all the papers alike as to news. Typewrite the items wherever possible. Give to the news the element of hope, progress, victory, and above all, the human note.

The Director's Reading

THE church-school director of publicity will often confer with general advertising men, if he has opportunity. He will read such books as: Smith, *Publicity and Progress;* Ellis, *Advertising the Church;* Reisner, *Church Publicity;* Case, *Handbook of Church Advertising;* Stelzle, *Principles of Church Advertising;* Burkhalter, *Publicity Handbook.*

The director has a great trust which, if kept faithfully, intelligently, gives him a chance substantially to set forward the Kingdom of God. [*Substance of an address given at the Birmingham Convention, being a portion of Chapter Fifteen of* CHURCH-SCHOOL LEADERSHIP *by W. Edward Raffety, and used by courtesy of the publishers, Fleming H. Revell Co., New York.*]

HOW CAN THE PASTOR IMPROVE THE WORSHIP PERIOD?

By Edward R. Bartlett

IT WAS not so long ago that the worship period of the church school received scant attention, from the minister or anyone else. Those were the days of the "opening exercises" or "preliminaries"—save the mark! Under the misconception that the only educative period in the church school was that of the lesson study, the service preceding the lesson became the dumping ground for every kind of device that would inveigle the tardy pupil to be more prompt, arouse enthusiasm particularly of the vocal sort, and occupy a traditional fifteen minutes which were supposed to precede the chief business of the hour.

To trace the changes or to enumerate all the influences which have produced an attitude even faintly sympathetic to the consideration of the subject of this paper, would consume too much time. Certainly the changed attitude is due in part to the realization that we cannot mark off the times and seasons in which our pupils shall be educated; that those opening pep sessions were productive of much disturbance in subsequent class groups, even though the distracted teachers did not recognize the source of the trouble. Other reasons might be found in the growing recognition of the unreality of many of the songs and prayers when viewed from the standpoint of the pupils, and in the realization of the place of personal and group worship as a means of developing spiritual insight.

It is sufficient to note that a new viewpoint has developed which shows itself in a variety of ways: serious attempts to provide unified services of worship in which the pupils find their own experiences reflected; the preparation of church-school hymnals specifically interpreting youth's spiritual needs; the arrangement of simple ritual services centering upon the vital themes of the Christian life and faith.

Now the place of the minister in such a development is unmistakable. After all, though he has been laden with the tasks of administration and promotion of innumerable church enterprizes, where will his influence count for more in the deepening of the currents of spiritual life than as he shapes the devotional life of his youthful congregation? If these sense the presence of God through hymn and scripture, if they thrill to the pledge of loyalty, the challenge to service and the worth of the Christian fellowship, will they not plumb the depths of spiritual power and set forth on a new crusade for righteousness?

How then may the pastor assist in this undertaking? What can he do to stimulate serious interest in and appreciation of the worship services of his church school? Among many possibilities may I suggest three channels of influence:

* * *

LET the minister be a true interpreter of the purpose of worship. It is a conviction of mine that here is another instance where "for lack of knowledge the people perish." Few have had the so-called "opening exercises" interpreted as vitally related to the religious life of the pupils. They do not realize that in this period a consciousness of the presence of God, vital and real, may be created through proper selection of scripture, prayer and hymn. When the minister aids in the discovery of this viewpoint, he is opening up a new world of religious experience and power.

* * *

LET the minister guide in the choice and training of leadership for the service of worship. He can show that the person charged with this leadership is not necessarily a vocal gymnast or a religious yell leader; that the primary requisite is a sympathetic appreciation of the purpose of the service and of the interests of the worshippers. The pastor, as a specialist in worship, can do much

toward helping the leader of the service to understand its aims and methods; he can place such books in his hands as *Training the Devotional Life*, by Weigle, *Worship in the Sunday School* by Hartshorne, and direct him to typical programs as found in the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

* * *

LET the minister closely relate worship in the church school with that in the church. I am impressed with the fact that today, while we complain of the scarcity of pupils from the church school in our church services, we persist in educating these pupils *away from* the church. It is a truism in psychology that we are most interested in those experiences which can be associated with some previous ones through which we have passed. Yet many pupils find the church hymns and ritual most often unfamiliar, hence uninteresting, when they attend. If we train them on jazz melody in the church school, what interest can they have in the stately rhythms of the church? A closer relationship between the two periods of worship will go far toward creating a sense of "at homeness" when our pupils go to church.

It scarcely need be said that no pastor can create these attitudes alone. Yet as he addresses himself to this task, developing at the same time the sympathetic cooperation of his church-school teachers and officers, undoubtedly he will awaken new spiritual life in his congregation. [*Substance of an address given at the Birmingham Convention.*]

THE EVANGELISTIC OPPORTUNITY IN CHILDHOOD

By Nan F. Weeks

An angel paused in his onward flight
With a seed of love and truth and light,
And he cried, "O where may this seed be sown
To bear most fruit when it is grown?"
The Saviour heard, and said as he smiled,
"Plant it for me, in the heart of a child."

IT IS a great thing to be able to recognize values. True worth may not always be accurately gauged by our crude estimates, and great indeed is that person who is able to detect possibilities. Many boys had watched a kettle as its contents boiled and raised the lid, but it took a Watt to recognize the possibilities of steam. Countless boys had been flying kites before Franklin's keen mind discerned the marvelous treasures of electricity. We are told that the matchless Kohinoor diamond was the plaything of some African children in their grass hut, until a discriminating traveler discovered its real worth. At the port of New Orleans, many years ago, a ragged little stow-away, who had come from a poor-house in Great Britain, was landed to await a vessel that would carry him back to England. Earnestly he pled to be allowed to remain in America, the land of prospect. In a tone of contempt one of the officials said, "What could we do with a thing like you?" and the boy replied, "They make men out of things like me." The answer so impressed a man who was standing by that he resolved to give the boy a chance. Taking him to his own home the benefactor fed and clothed and educated him till the boy became a man,—the man who proved himself worthy to be trusted with the difficult task of plunging into darkest Africa in search of the missing hero, David Livingstone. And today among the names of the noble and the great and the good there ranks high the name of Sir Henry Morton Stanley, the poor-house waif out of whom God was able to make a man.

Jesus of Nazareth was a Master in the art of recognizing values. He never failed to discover the plus sign in a personality. He it was who "took a little child and placed him in the midst." It was He, the Son of God who deemed it worth His while to go to the home of Jairus to restore to life a little girl. It was Jesus, the divine Helper, who was quick to heed the words of Andrew, "There is a lad here," and prompt to use that lad to aid Him in a great service to mankind. It was that Gentleman of Galilee who, in the midst of His busy life said, "Suffer the little children and forbid them not to come unto me." Jesus, the Son of God, recognized the evangelistic opportunity in childhood.

* * * * *

THESE three words in the topic assigned to us, form a triangular base for our thinking,—*Evangelism, Opportunity, Childhood.*

Evangelism. In these days of bewildering controversy and pitiful misunderstanding, a simple defining of terms may help to forestall any misapprehension. What meaning shall the word *evangelistic* convey to us? The dictionary tells us that evangelism is "preaching the gospel or converting to Christianity." This is something infinitely greater than the ethical uplift of the social mass, about which we hear so much today. It is the bringing of a human life into vital contact with Jesus Christ. In this connection Professor Athearn has said, "The defining of religion in terms of humanity, as is current in our day, is a positivistic position which deprives Christ of peculiar religious significance. . . . One of the chief tasks of the religious educator is to keep religious education religious."

"To interpret evangelism merely in terms of behavioristic psychology is to rob it of its dynamic, and to obliterate the essentials of our Christian faith. Christianity offers to the psychological trinity,—intellect, emotion and will, a theological trinity, a Father whom he may know with his intellect, a Son whom he may love with his emotions, and a Holy Spirit whom he may obey with his will."*

*Education for a Democracy—Walter S. Athearn.

"To interpret evangelism merely in terms of the so-called Revival Services where intensive effort is put forth to arouse the indifferent and to win to Christianity the hostile, is to narrow its scope and to turn it aside from its greatest avenue of possibility."

Evangelism in its truest, fullest sense is the directing of the entire life Christward. It is religious education at its best. It aims primarily not at teaching one how to die, but at teaching how to live in accordance with the will of Him who said, "I came that they might have life, and have it abundantly." Let us remind ourselves of Dr. Weigle's words, "It is not evangelism *or* religious education, but evangelism *through* religious education."

Opportunity. A little girl sat looking at a copy of Holman Hunt's great painting, "The Light of the World." As she gazed at the Christ, patiently knocking at the closed door, she said, "Why don't they open that door and let you in? Oh! I know. It's because they're all in the kitchen and don't hear you."

In these days of unprecedented progress and mad materialism, Jesus Christ stands knocking at America's door, entreating us to admit Him to our social and political and commercial and religious life. But America is "in the kitchen" and does not hear. This is proved by the fact that there are in this fair land of ours over twenty-seven million children and youth, nominally Protestant, who are receiving no systematic religious instruction, and that there are eight million American children, nominally Protestant who are growing up in non-church homes.

The most wonderful possibility in all the world is a human life, and the most glorious work in all the world is that of helping a human life Godward. Today that opportunity is ours. God has placed the children in our midst. They have come from Him "complete in possibilities, having within them powers which may be trained either upward or downward," and the beginning is the time of easy adjustment. It is during the impressionable years of childhood that there comes life's first great spiritual awaken-

ing, and yet seven out of every ten of the children and youth of our land are entirely untouched by the present religious educational program of our churches.

Such appalling statistics jolt us out of our smug ruts, but what are we going to *do* about it? To be jolted out of a rut merely to drop back into it deeper than ever, leaves us less able than before to attempt and to achieve. To deplore the situation, while putting forth no definite and persistent effort to remedy it will do for us just what it did for the Israelites in the wilderness hundreds of years ago. They deplored existing conditions; with great vehemence they talked against the evils of their day; but they *did* nothing to improve their lot, and they died in the wilderness, leaving Joshua and Caleb and a rising generation of doers to go forward and accomplish that which they could and should have accomplished. Today the opportunity is ours. Shall we prove worthy of the trust?

Childhood. "The race moves forward on the feet of little children." They are the hope of the future. They are our priceless asset. They are worth our largest investment; yet a recent newspaper actually gave a headline to a man and woman who shamelessly boasted that during the past year they had spent $27,000 on the care and traveling expenses and wardrobes of five dogs! For the dogs we have only the profoundest respect.

For the sake of the Christ, we who are His followers should heed the evangelistic opportunity in childhood. We are under obligation to make it possible for boys and girls to come into personal relationship with Himself. Our avowal of love for the risen Christ is met by the divine challenge, "Feed my lambs."

For the sake of the children, we must seize the opportunity for evangelism which childhood offers, making the very most of those impressionable early years when right choices are more easily made. There is great danger of our overlooking the fact that boys and girls in the joy of childhood need Jesus Christ. We agree that they cannot truthfully sing from their hearts what we sometimes permit them to sing with their lips:

"I was sinking deep in sin
Far from the peaceful shore,
Very deeply stained within,
Sinking to rise no more."

They have not uttered the despairing cry which the song goes on to mention, but ours is the glorious privilege of offering the ounce of prevention which is worth the pound of cure, and which Joseph Malines has so forcefully pictured in his Parable for Reformers:

"Twas a dangerous cliff as they freely confessed,
Though to walk near its crest was so pleasant,
But over its terrible edge there had slipped
A duke and full many a peasant,
So the people said, something would have to be done,
But their projects did not at all tally,
Some said, 'Put a fence 'round the edge of the cliff,'
Some 'An ambulance, down in the valley.'

But the cry for the ambulance carried the day,
For it spread to the neighboring city,
A fence may be useful or not, it is true,
But each heart became brim full of pity
For those who slipped over that dangerous cliff,
And the dwellers in highway and alley
Gave pounds, or gave pence, not to put up a fence,
But an ambulance down in the valley.

'For the cliff is all right, if you're careful,' they said,
'And if folks even slip, and are dropping,
It isn't the slipping that hurts them, so much,
As the shock, down below, when they're stopping.'
So day after day, as the mishaps occurred,
Quick forth would rescuers sally
To pick up the victims who fell off the cliff
With the ambulance down in the valley.

'Better guard well the young than reclaim them when old,'
For the voice of true wisdom is calling.
'To rescue the fallen is good, but 'tis best
To prevent other people from falling,
Better close up the source of temptation and crime
Than deliver from dungeon or galley,
Better put a strong fence 'round the top of the cliff,
Than an ambulance down in the valley.'"

For the sake of the world, we shall, if we are wise, heed the evangelistic opportunity of childhood. "The race moves forward on the feet of little children," but the direction in which it advances—whether upward or downward—will be determined by the goal which is placed before childhood's ideals. That goal whether worthy or unworthy will function largely in the shaping of childhood's tomorrow. The future of America is being determined not chiefly in the capitol or senate chamber, not chiefly by that thoughtful and sincere Vermonter whom we are proud to recognize as President of our great Republic, but America's future is wrapped up in the boyhood and girlhood of today. In their hands lies the power.

A few years ago Germany undertook to impress upon her citizens a radically new idea. Beginning with the elementary grades of her schools, Germany introduced the idea of world supremacy, and the horrors of the world war testify to the success of the plan. The fact that the idea was a selfish and ignoble one does not detract from the success of the method.

When wise old Uncle Sam wanted to develop good citizens in the Philippines, he attempted to achieve success by sending an army, not of soldiers but of school teachers, who should implant in the minds of the children worthy ideals of citizenship and loyalty, and soon the victory was won.

The triumph of prohibition is not so recent as we sometimes think. That victory, consummated in the Eighteenth Amendment and in the Volstead act, dates back to the childhood of the present day voters, whose standards and ideals were rightly established in youth.

Let us not lose sight of the fact that the childhood of today is the foundation of our national and religious structure of tomorrow, and that no amount of ornamentation on the finished building will atone for a faulty foundation.

* * *

IT IS a glorious task that faces us, challenging us to "go out into the highways and hedges" in the name of Christ. It is a task which permits no half-hearted effort. For so many years we kept repeating the words, "Now I lay me down to sleep," that the idea penetrated the sub-conscious mind and has gripped our religious life. The time has come for us to learn and to live a new version which says,

"Now I get me up to work,
I pray thee, Lord, I may not shirk;
If I should die before tonight,
I pray thee, Lord, my work's a'l right."

With renewed zeal and courage and hope let us go forward to meet the evangelistic opportunity of childhood, setting aside all petty quibblings and enervating pessimism, and daring to believe that with God's help we are able. There is, in our program, no room for pessimism. It has been aptly said that the word pessimist is derived from the two words *pest,*—a common nuisance, and *mist,*—an atmospheric opaqueness. Hence a pessimist is a common nuisance who looks at things through a fog. For all such nuisances God long ago made special provision when He said, "Who is there that is fearful or faint-hearted among you? Let him go and return unto his house, lest his brethren's heart faint as his heart." In modern speech the passage reads, "If you are bound to be a pessimist, stay at home and do as little harm as possible in the world."

But while there is no room in our work for demoralizing pessimism, neither is there any place for that ultra-serene optimism which is but a polite name for laziness, and which presumes to lay upon Almighty God the burden of our own responsibility. To come to a convention of this sort, to be brought face to face with the needs of our time, to admit our own personal obligation, and then to go back to our homes and fold our hands, depending thereafter upon the inspiration of the convention is unworthy of us as servants of Him who has bidden us to work in His vineyard. There is grave danger of our counting too much on a passive inspiration and too little on careful and prayerful effort.

In a hotel in a western city the chamber-maid one day said to me, "Are you here for that big Sunday-school meetin'? It must be great to go travelin' all over the country, puttin' up at big hotels, and speakin' at big meetin's. It's what I'm goin' to be doin' some of these days. I'm goin' to be an inspirational speaker."

"In what line of work are you specially interested?" I asked.

"In New Thought," was the prompt reply.

"Then you are the very person I've been wanting to meet," I said, "for no one has ever been able to explain New Thought to my satisfaction. Now you tell me just what it means."

"Well! Now you've got me!" she gasped; and so I suggested, "I suppose you are planning to do some studying and take some special training before you begin your work?"

"No, indeed," she said in icy tones, "I believe in bein' inspired to do religious work. Don't you believe in bein' inspired? Just now the whole trouble's my environment, but, believe me, there ain't a thing wrong with my inspirement!"

* * *

THE evangelistic opportunity of childhood is summed up in "The Legend of the Golden Ball." It tells us that long, long ago there was let down from heaven a beautiful golden ball which hung in mid air just above the people. The word soon spread that whoever touched the golden ball would bring to himself and to his fellow men undreamed of joys and blessings. Eagerly the people tried to reach the wondrous ball, pushing and crowding in their earnestness, but always the ball was just beyond their grasp. Even the tallest were unable to touch it. Suddenly they realized that slowly but surely the ball was rising, getting farther and farther from their grasp. In disappointment and distress they cried, "There is no hope! No one can reach it!" But one wise person called, "Let us build a human pyramid and hold aloft a little child who shall be able to touch it for us." Quickly the people ceased their feverish pushing and jostling; earnestly they came together, supporting one another as they held the child high above their heads. He raised his tiny hand, and as his fingers touched the golden ball, a thrill of joy passed through the crowd and blessing came to all the people because childhood had been lifted up toward God. [*Substance of an address given at the Birmingham Convention.*]

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

DIRECTORS OF RELIGIOUS EDUCATION

By Lawrence W. Johnson

APPROXIMATELY one hundred fifty directors attended the Conference of the section held in Birmingham, April 15-16.

The sessions were very interesting and profitable and afforded an opportunity to hear recognized leaders in the field of religious education discuss the newer movements in the work from the director's viewpoint.

I regret very much that the time was so limited that very little discussion was possible. I feel sure, however, that in spite of this fact every director present had his vision of the work broadened and went away with the feeling that he had gained many valuable and practical suggestions.

The high lights of the conference, in my judgment, centered upon two major concepts:

First, that in planning and supervising the educational program the director must determine whether or not it helps those who participate in it to solve the problems that are found in actual life situations and to achieve full rounded Christian character.

Second, that a major task of a director is so to elevate the program of religious education in his own church that the pupils themselves, the homes from which they come, and the church as a whole, will recognize its value and importance, placing it on a par with the program of secular education, as far as curriculum, organization, standards of work and personnel are concerned.

Of course these two statements are not intended to cover the full range of the discussions of the conferences. I have stated them as representing my personal observations of the outstanding movements and not in any sense are they an official expression of the section.

In the first statement there is embodied the question of curriculum, in the sense that it represents the total impressions that are brought to bear upon the life of the individual in his religious development. The entire field of curriculum, it seems to me, is moving in the direction of meeting the life situations of childhood, youth and adulthood. This means an entirely new approach in the matter of lesson material alone. It means a radical readjustment of the matter which is placed in the hands of the pupils. It truly places the pupil in the center and strives to quicken his religious impulses in the light of his actual life needs. It is the same logical, normal approach to the individual.

I, for one, am not unmindful of the tremendous amount of time, thought and experimenting which must go into the development of this new program. It is not an easy matter to accurately determine the life-situations which are characteristic of the various periods of development in the lives of boys and girls, men and women. But in spite of the difficulties which seem to be in the way, I feel sure that the development will be much more rapid than many of us expect.

But curriculum taken in the broadest terms is not the only phase of a director's work which will be touched by this new approach. The matter of organization will be vitally affected. Some of our schemes of organization which have heretofore seemed perfectly secure and safe will likely need some rearrangement and revision.

* * *

REGARDING the second statement, it might seem to some that this represents nothing new in the director's work. True it does not, yet both in the statements from the speakers and in the brief discussions from the group there seemed apparent a great need in this very new and growing profession for men and women who can go into a local church and by virtue of their native ability, their professional training and their devotion to the task, so elevate the program of religious education in the minds of the childhood and youth of their church that they will come to recognize it as on a par with the secular education which they respect; and even more, that they will see in religion the natural, normal outlook upon life, and that the adult constituency will realize the vast scope of the work, and be willing to share in it. The task of linking the home with the church is a responsibility which every director must meet.

If a director can first gain the respect and admiration of those with whom he works, not just by a winning personality, but by the sheer importance of his work; if he can prove to his church that the program he is directing is truly worthy of its support, he has not only laid the foundation stones of his own work but he has rendered invaluable service to his church and to the larger task of religious education throughout the world.

These observations are purely personal and are given in the hope that they might help some of the directors in local churches to think through the program for which they are responsible and evaluate it in the light of the newer approach to this whole task.

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PRIMARY WORSHIP PROGRAMS FOR JULY

By Dorothy Kay Cadwallader

Theme for July: Love for God and Our Country

(Because of the sesqui-centennial of the Declaration of Independence, it seems fitting to devote our worship to this birthday month of our country.)

First Sunday

CALL TO WORSHIP: "The Star Spangled Banner."

SALUTE TO FLAG

HYMN: "America"

PRAYER: Dear heavenly Father, we thank thee for this our country's birthday. May we learn to share the good gifts of our country with others. May we be willing to learn from other countries lessons which they have learned because they are so much older than we. We praise thee for this great country. We thank thee for our great men who were so brave when this country was young. May we learn much from them. Thank thee, God, for America. Amen.

HYMN: "America the Beautiful" (Sung by eight junior boys and girls).

OFFERING SERVICE: Play "The Whisper Song" (Jersey Music Co., East Orange New Jersey) softly while representatives from each class bring the money to the front. As they place the gifts in one large basket, have the children sing "The Whisper Song" as a prayer.

PRAYER: Dear Jesus, we will not only send our "Whisper Song" across the waters blue, but we will send these gifts that the children in the lands across the sea, worn out by years of war, may live again more happily. We send them that they may know that America is trying to do thy will. Bless these children and may they learn more about thee. Amen.

SSON STUDY
Play "America the Beautiful" as a signal for the children to gather around the superintendent for a story.
NG: "The Children's America" (*Song and Play for Children*, No. 47; Danielson and Conant, The Pilgrim Press Boston, Mass.)

'America, America! Our hearts belong to thee
For fertile fields and rivers wide
And cities fair to see."

Refrain:
'America, America! A pleasant land to see.
America, America! Our hearts belong to thee."

'America, America! Our hearts belong to thee,
For school and church and happy home
For friends and family."

ORY: "Betty's Ride: A Tale of the Revolution" by H. S. Canby. (From *Children's Literature;* Curry and Clippioyer—Rand-McNally Company).
RAYER: Thank thee, dear God, for the little girls and boys who helped the great Washington when our country was just a baby. Thank thee, for all of the brave men and women who suffered so much that we might be happy in this great country. Amen.

Second Sunday

ALL TO WORSHIP: "The Star Spangled Banner"
ALUTE TO FLAG
YMN: "America"
YMN: "He Cares for Me" (*Songs for Little People*, No. 12; Danielson and Conant; The Pilgrim Press, Boston, Mass.)
RAYER:

"The stars keep silent watch above,
High over me, high over you,
And white stars in the flag I love
Wave over me, wave over you.
The stars say God is in his world
Caring for me, caring for you.
My flag's protecting stars unfurled
Wave over me, wave over you."
(*From "My Country's Flag"—Songs for Little People, No. 69.*)
Thank thee God for our country and our flag. Amen.

ONG: "My Country's Flag" (Chorus Only)

"My country's flag red, white and blue
To thee I ever will be true!
My country's flag, red, white and blue,
To thee I ever will be true!"

FFERING SERVICE: (Same as first Sunday)
RAYER: Dear heavenly Father, may these gifts make the new boys and girls from other lands happy in America, because through these gifts they will learn about thee and the boy Jesus. Amen.
ESSON STUDY
Play "My Country's Flag" as a signal for the children to gather around the superintendent for a story.
STORY: "Rescue of Old Glory" (*Tell Me Another Story*, Bailey. Milton Bradley, Philadelphia, Pa., publisher)
SONG: "The Children's America"
PRAYER: Help us to be loyal to our flag and to our country. Help us to help the new little citizens to be the kind of boys and girls they should be. Help us to be kind to them. Amen.

Third Sunday

CALL TO WORSHIP: "The Star Spangled Banner"
SALUTE TO FLAG
HYMN: "America"
SONG: "The Children's America"
PLAY softly, "Opening Prayer," (*Songs for Little People*, No. 97) to develop an attitude of prayer.
PRAYER:

"Loving Father, hear the prayer
Of little hearts today.
For thou art here and everywhere;
Thy love surrounds alway." Amen.

SONG: "My Country's Flag" (Chorus only)
OFFERING SERVICE: "We Give Thee But Thine Own" (*Songs for Little People*, No. 88). To be played while offering is being taken; then sung as a prayer song.
LESSON STUDY
Play "My Country's Flag" as a signal for children to gather around the superintendent for the story.
STORY: "The Hunt for the Beautiful" (*Knights of the Silver Shield*, by Raymond M. Alden).
CLOSING PRAYER: (*Songs for Little People*, No. 98. Sung softly).

Fourth Sunday

CALL TO WORSHIP: "The Star Spangled Banner"
SALUTE TO FLAG
HYMN: "America"
HYMN: "He Cares for Me" (*Songs for Little People*, No. 12).
BIBLE: Mark 10:14; Ephesians 4:2; Hebrews 13:2.
PRAYER: Dear Jesus, again we thank thee for this beautiful country, America. We love her rocks and trees and flowers. Thank thee and help us to be the very best boys and girls we know how to be. Amen.
OFFERING SERVICE: "We Give Thee but Thine Own" (Played softly, then sung as an offering prayer)
BIRTHDAY SERVICE: (Have birthday children come forward for this dedication prayer)

O, Father, be thou near;
Be near, we pray.
These, thy birthday children,
Guard each one alway.

Be with them, Lord; throughout each day;
Make them unselfish in their play;
May they in all their work and fun
Do what they know thou wouldst have done.

If tempted unkind words to say,
May they at once remember thee
And unto others do alway
As thou wouldst have them do to thee.

(The thought for this prayer was taken from a little prayer "At Play" by G. I. Leland, published in the *Master Library—My Best Book*. The Foundation Press, Inc., Cleveland, Ohio.)

LESSON STUDY
Play "The Children's America" as a signal for the children to gather around the superintendent for recitation of the memory verses for the month.
MEMORY VERSES:
First Year: Be ye kind.—Ephesians 4:32.
God loveth a cheerful giver.—2 Corinthians 9:7.
Eat in due season, for strength.—Ecclesiastes 10:17.
Second Year: Certainly, I will be with thee.—Exodus 3:12.
Teach me to do thy will; for thou art my God.—Psalm 143:10.
All that Jehovah hath spoken will we do, and be obedient.—Exodus 24:7.
Third Year: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. —Matthew 22:37.
If Jehovah be God, follow him.—1 Kings 18:21.
Praise ye Jehovah;
Who covereth the heavens with clouds,
Who prepareth rain for the earth,
Who makest grass to grow upon the mountains.—Psalm 147, 1, 8.
Blessed is the man that trusteth in Jehovah.—Jeremiah 17:7.
Trust in him at all times, ye people —Psalm 62:8.
CLOSING PRAYER:

"Our loving Heavenly Father,
Now hear us as we pray
For all the little children
Both near and far away.
We ask thee for thy blessing
For each one every day;
Help us to love each other,
And for each other pray." Amen.

(From the *Master Library*. The Foundation Press Inc., Cleveland, Ohio.)

CONCERNING WORSHIP PROGRAMS

Dear Dr. Raffety:

The State Convention of our churches has just closed. The department of religious education presented five model worship programs at various places on the program, and these seemed to make a most favorable impression. These programs were largely taken from the INTERNATIONAL JOURNAL.

I know of subscriptions to your JOURNAL as a result of informing the people of the source of the programs. I am writing this as a suggestion, that perhaps worship programs might be used to great advantage in other religious conventions, and through this means educate the folks to the great value of the worship program, incidentally, make the INTERNATIONAL JOURNAL of still greater help.

These programs alone are worth each month the price of the JOURNAL for the entire year, to us. I hope this is true in a wide area, so you will be justified in continuing them.

F. D. Harris, Educational Director, First Christian Church, Tulsa, Oklahoma.

THE EVANGELISTIC OPPORTUNITY IN ADULTS

By Charles W. Brewbaker

THE GENERAL theme of this Convention is "Building Together a Christian Citizenship." It is most timely and we trust its presentation to this great group of Christian leaders will mean the dawn of a new day on our continent if not in the world.

Professor Walter S. Athearn in his volume *Religious Education and Democracy* says "we are fast drifting into cultured paganism. Unless the church takes immediate steps to stem the present tide of indifference, luxury and commercial greed, this country will soon cease to be a Christian nation—if, indeed, a country in which three out of four of its citizens are without actual church relations can be said to be a Christian nation now." I would also use the language found in an address on evangelism by the Bishops of the M. E. Church South, "America was never more conscious than today of the need of a nation-wide revival of genuine Christianity and personal religion. With our immense wealth has come luxury, softness, and selfish worldliness, which can result only in pitiable weakness and woeful wickedness. This is glaringly evident in our great centers and becoming so in all sections. Our national bigness, our vast resources, and the recent exhibition of our mightiness as a world power will develop a sense of superiority and a spirit of haughtiness that will make us despised of men and nations, unless these powers be directed to some high moral human purpose. There is danger here which only devotion and holy aims can divert. Nations come to greatness by their virtues; they enter upon their decline by their vices. Religion is essential to keeping pure the current of our national life."

We have lowered our ideals in many respects and in others we have raised them. The light is growing whiter and the shadows are growing darker. With the rapid and almost unbelievable progress in the scientific world, there has been a corresponding awakening in the religious world. The Christian religion along with all other lines of thought and belief is being scrutinized most closely. But we need not fear. Now is the opportune time to put on a continent-wide program of evangelism which will satisfy the heart cry of man in all of life's relationships. The problem of the church is the conversion of the world, hence the distinctive message of Christianity is the message of evangelism.

Evangelism is defined as "the process of making a Christian." This process begins before the child is born. Education and evangelism are inseparable. Agar in his little book *The Competent Church* says, "To tell souls the story of a Saviour and then neglect to school them in the ways of the Saviour is to destroy the value of the evangelistic act. Education alone can never produce a saved child of God, but an ignorant, undisciplined, regenerated person is a contradiction of the whole plan of God." Too many think of religion as something you must seek after, or struggle for, or as something already made to be handed to you. They think of "getting religion" instead of becoming religious through nurture and training.

Evangelism is a much misunderstood and abused word. It is a life process. It means not only the producing of a confession of faith on the part of the individual; it means also the developing of the whole person in his relation to God and his fellows. Indeed evangelism and education are twin forces. The reason we have so many adults today who are not Christians is because evangelism has been too largely alienated from religious education. In many instances it has been considered as a spasmodic effort under the spell of emotionalism frequently mounting to the extremely sensational. Genuine evangelism makes it easy and natural for men and women to become Christians. We have made soul winning too difficult. Gypsy Smith says "do not make it any more difficult to get to Christ than He made it Himself."

The unfortunate thing in the past has been that the church lost sight of the great commission of our Saviour, the Master Teacher, who said, "Go ye, therefore and teach all nations" . . . "teaching them to observe all things." That commission today is receiving a new interpretation in the light of the new program of relgious education.

Because of the failure to follow Christ's method of evangelism, multitudes in each generation numbering hundreds of millions have grown up without a personal knowledge of Him and His saving power, hence the present great evangelistic opportunity in adults.

The church school furnishes the best agency and opportunity for reaching the adults in a definite way. While I believe in a well defined program of religious education and evangelism for our children and young people, my candid judgment is that we will never do our best for childhood and youth until we also do our best for adults. Hence we should build up:

Great adult Bible classes for men and women in all of our church schools. We must gather them in. It can be done. Then organize these classes, maintain a standard organization and put on the best possible program of worship, instruction, training and service adapted to their needs. They must first have information. This will beget interest; then will come action. I wish I had time to speak of each phase of the adult program. There never was a time when the church should hasten back to genuin worship as now. "True worship aris out of, and satisfies a universal hung for God." It "constitutes a dynam element of religious experience, and is vital and necessary part of one's spiritu development." It is time to elimina the jazz and use methods that will st the deeper emotions, that will stimulat high ideals, right attitudes, proper appr ciation and motivate conduct. Indee practice the presence of God. Couple with this high form of worship must b instruction adapted to the needs of adul and a program of service which is th program of the church.

These adult classes must in their wor be related to the church in a definite wa The whole program of the church is edu cational and evangelistic. In recen years there has been a new emphasi indeed a new evangelism which is bot individual and social. An evangelis that aims at the regeneration of the i dividual and the socializing of that r generation. In other words, the carryin out of the two great commandments Jesus, "Thou shalt love the Lord th God with all thy heart and with all th soul and with all thy mind" and "Tho shalt love thy neighbor as thyself." Th type of evangelism appeals to adults an must be the evangelistic program of th church in order to win. Ingram E. Bil in his *Constructive Evangelism*, say "A social evangelism which is true to th principles and methods of the new educ tion combines in a militant unity th dominant interests of a redemptiv ministry and makes effective the appl cation of the whole gospel to the who of human life. Social evangelism hel us to interpret anew the meaning Jesus' teaching, "Ye are the salt of th earth" "Ye are the light of the world

* * *

THE EVANGELISM of adults mu be the evangelism of Jesus, which w always that of personal contact. Ea church should know its potential co stituency and should be organized a trained for the purpose of reaching t unsaved. The church must show co cern. There is nothing like the perso approach. It is the personal touch life that counts and this was primari Jesus' method. Every Christian m must find his man and bring him Jesus, as Andrew brought Peter. Chr tians must project themselves.

There are many types of individu whom we need to reach. Dr. R. Torrey mentions, "the indifferent careless, those who are anxious to saved but do not know how, those w are anxious to be saved and know h but who have difficulties, those w entertain false hope, those who la assurance, backsliders, skeptics and fidels, the complaining, those who w

put off decision until some other time, willful and the deluded."

In the little book, *The Evangelism of sus*, by Clyde Waring, we have a nderful nessage, which would provide ine course of study in adult evangelism. portrays vividly Christ's approach six different individuals, the spiritual proach to Nathaniel, differential evan- lism; the intellectual approach to codemus, essential evangelism; the oral approach to the woman at the ll, initial evangelism; the physical proach to blind Bartimaeus, collective angelism; the sympathetic approach the thief on the cross, the evangelism the cross; the concealed approach to ng Agrippa or elemental evangelism. Jesus was a master in evangelism. He nt where the people were. He adapted mself both to the individual and the oup. His evangelism was always that personal contact. He evaluated the man soul. "For of such is the Kingdom heaven." "What shall a man be prof- d, if he shall gain the whole world or rfeit his life? Or what shall a man give exchange for his life?" (Matt. 16:26). say unto you that even so there shall joy in heaven over one sinner that penteth, more than over ninety and ne righteous persons, who need no pentance." (Luke 15:7.)

Jesus' evangelism was also a continu- s evangelism. This method needs to followed by the adult agencies in the urch. John Thompson, in his *Re- al a Symposium*, says, "Intermission costly." Continuous evangelism is st for the church. The men's and omen's Bible classes each Sunday and ring the week should show constant terest in bringing in new recruits and winning them for Christ and the urch. Jesus saw in every person an finite value and an evangelistic oppor- nity.

The church would do well to study e evangelism of Jesus, then organize forces with a view to reaching every an and woman. The followers of Christ ust learn to evaluate the human soul He did. They must learn to place st things first. They must see in every rson an evangelistic opportunity and ve the spirit and compassion of the aster. The opportunity is not in a stant future but now. In His language ay not ye, there are yet four months d then cometh the harvest. Behold, say unto you, lift up your eyes, and ok on the fields, that they are white ready unto harvest." (John 4:35).

* * *

THE EVANGELISTIC opportunity in adults is also found in the home. rent training in the church school eds a new emphasis. Many parents ve made the church the step-mother their children. It is time for the church wake up and embody in its program religious education the instruction d training of parents who will be con- rned for the highest welfare of their ildren. Child rights will never be sured until parents become Christian d have an intelligent knowledge of eir relations to their own.

I am glad that the League of Nations did not forget the child's rights which are defined as follows:

1. "The child must be given the means requisite for its normal development, both materially and spiritually."

2. "The child that is hungry must be fed; the child that is sick must be helped; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and waif must be sheltered and succored."

3. "The child must be the first to receive relief in times of distress."

4. "The child must be put in a position to earn a livelihood and must be protected against every form of exploitation."

5. "The child must be brought up in the consciousness that its talents must be devoted to the service of its fellowmen."

"In A Friendly Sort O' Way"

WHEN a man ain't got a cent,
and he's feeling kind o' blue,
An' the clouds hang dark and heavy, an' won't let the sunshine through,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort o' way!

It makes a man feel curious; it makes the teardrops start,
An' you sort o' feel a flutter in the region of the heart;
You look up and meet his eyes; you don't know what to say
When his hand is on your shoulder in a friendly sort o' way!

Oh, the world's a curious compound, with its honey and its gall,
With its care and bitter crosses, but a good world after all;
An' a good God must have made it—leastways, that is what I say,
When a hand is on my shoulder in a friendly sort o' way.

There is no better agency than the church school through its adult classes and parents' classes to make the home Christian. We cannot have a Christian citizenship unless we have Christian homes. Loyalty, obedience, service, sacrifice and mutual consideration are the qualities that must be developed in the home. They are also the qualities of good citizenship. Indeed the home is the mightiest factor in shaping the character of our citizenship. If the adult Christian forces would make an intelligent impact upon the homes of North America, a new day would dawn and a new type of evangelism would sweep our continent. We must save the fathers and mothers if we would save the childhood and youth. The home must be made more than a mere stopping place. Every home should be made Christian and every home that is Christian should practice family worship. The home exists for the family. Parents must be made to feel keenly that they are not only responsible for the birth of their children, but for their nurture and training as well. Parents hold the key to the secret of Christian citizenship. They must make the home Christian. Parents must teach religion by example, by means of religious conversation in the home, by means of right environment and by means of religious instruction. The Bible says "He that provideth not for his own hath denied the faith and is worse than an infidel." Every possible effort should be made to reach definitely every father and mother not only in the adult groups in the church and church school, but in the community as well, keeping in mind that the ultimate aim in teaching religion is to secure a favorable decision for Christ and the Christian life. We must not only invite men and women to "Come to Jesus," but we must help anchor them in their faith and conduct.

Again men and women must be made to feel that genuine religion meets man's physical need and has to do with health, home, wages, etc.; that it meets man's social needs and capacities and shows his relations to others; that it meets man's spiritual needs and brings him into right relations with God.

* * *

THE MEN'S organizations and women's organizations of the church provide splendid agencies for reaching adults. The Bible class with its many types of men and women furnishes a rich opportunity for kind to reach kind. In the men's classes are found professors, lawyers, doctors, bankers, salesmen, merchants, mechanics, farmers, miners, laborers, the rich and poor, the learned and ignorant, Americans and foreigners. In the women's classes we find society women, business women, professional women, college women, teachers, working women, mothers, widows, etc. There is no better agency for reaching these distinct types than the organized adult class. All adult Bible classes and all other adult agencies should get under the whole evangelistic program of the local church and community unitedly. "Evangelism is the finest art of earth and an art is won by practice." "The inspiration of evangelism is love," love for God and love for our fellow men. Since "The primacy of evangelism is the work of the church, then the enlistment of its entire membership is essential." Organization, education, equipment and all else are of real worth only when they are connected with the dynamo of God.

While we believe in a fine educational, social, and service program for all existing adult agencies in the church school, we also believe that all the work of the church and church school should converge toward a personal religious faith

and religious life of its members. When a man becomes a Christian something actually happens; he gets a new appreciation of life.

In order to make evangelism effective, men and women in our churches must be taught to pray. Sherwood Eddy mentions these hindrances to evangelism. "Ignorance or never having learned how; fear of man and lack of faith in God; lack of abundant life and hidden sin."

When a man prays he is divinely energized. Life begets life. The supreme function is his. The Christian must also be taught to pray for others. The highest form of prayer is "when we carry the needs of others in a vicarious spirit and are ready to go the limit of sacrifice and suffering" for them. We must have a holy passion for others. When the church who would promise to work unremittingly for souls, and five who would covenant to pray without ceasing for souls, I would unhesitatingly choose the latter." Let us remember that a genuine revival is from God, that a church may be almost perfect in its organization and equipment and yet be spiritually dead. We must Christianize the church and make it most Christ-like if we would save the lost. "For the Son of Man came to seek and to save that which was lost."

* * *

CHRISTIAN men and women must also learn to talk religion in ordinary daily conversation. Religion is "a way of living." The Christian religion is "The way of living." A Christian lives three hundred and sixty-five days in the year, hence his way of living should be

men and women in our churches and Bible classes thus pray a mighty Pentacost is at hand. William E. Doughty says, "intercession is the most powerful dynamic of efficiency. It has great achieving power, it releases great spiritual forces." John R. Mott says, "It is my belief that two hundred men—yes, one hundred men—of pure heart, unselfish motive and unswerving faith in the integrity, omnipotence, love and present-day working of the living God, could through intercession usher in an era like unto that vital age, the age of Apostolic Christianity." What would happen if the five million men and women in the adult Bible classes of North America would commit themselves wholly to God and His service? John Balcom Shaw says "If I could have fifty people in my

most interesting, attractive and of deepest concern. The conversational method was the method of the Master. Some of the greatest results have been achieved in quiet heart to heart talks, oftimes by people in common and obscure places in life but who had a Holy passion. In evangelism the importance of the individual must not be lost sight of. The personal equation is great. This is strategic in all walks of life; it must be more so in religion.

There should be special seasons of evangelism promoted by the church in which the church school should share. Indeed there should be great revivals. The church needs to be quickened time and again. Mighty currents of new life need to be sent through her whole body. There needs to be a mighty revival of the sense of sin and the need of a great Saviour as well as a deep, God consciousness if we would have a continent-wide revival. Every effort on the part of adult leaders and teachers in an organized, united way, should be made to win. There should be direct appeal in the adult class room which will lead men and women to definite decision for Christ. It is easy to lead adults to Christ.

Adult classes can do a fine piece of evangelistic work by providing carefully selected evangelistic teams of workers, composed of men and women, who will give their service to neighboring churches in a series of meetings. This type of work appeals strongly to the adult mind and heart.

Other special meetings led by adults should be a definite part of the evangelistic program of the local church, such as open air meetings, noon shop meetings, meetings in mining and lumber camps, in hospitals, sanitariums, county homes, prisons and the like.

Carefully selected Christian literature wisely distributed will also work wonders in awakening thought and in leading to right choices and impelling to Christian living. Above all added emphasis must be given to Bible study and how to use it in preparation for soul winning. Ignorance of the Scriptures on the part of adult Christians is appalling. "The word of God is living and active and sharper than any two-edged sword." Paul called it "the sword of the Spirit." Nothing better could be done by the adult Bible classes of North America than to give sufficient time to the study of the old Book with a view to its use in soul winning. The personal approach must not only be sympathetic but it must be intelligent. There is no substitute for the Bible, but there must be skill in its use and for this there must be careful and constant preparation. Let us not forget to honor His Word. The opportunities in adult evangelism are many and most inviting.

The church must have a program of evangelism which is closely related to its program of education. We must not forget that the one great purpose is the making of Christians as near like our Christ as possible, which means the whole person living at his best. Let us remember that evangelism was the last message and last command of Jesus. Let us also remember that evangelism must begin with the child. The goal of all our efforts in the church school must be to make Christians. Adult Bible classes must get under the whole evangelistic program of the church. They must not only enroll great numbers of men and women in their classes, but must lead the last one into a personal relationship with Christ as his Saviour and Lord and into church membership with a view to enlistment in definite joyous Christian service. "Let us begin today. All things are now ready. God is ready. A world of needy men is all about us." Opportunity, responsibility and action go hand in hand together.

[*Substance of an address delivered at the Birmingham Convention.*]

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price

216 Metropolitan Tower, New York City

Sunday School Success Among Moslems

THE Committee for Moslem Lands of the World's Sunday School Association arranged that when Rev. S. M. Zwemer, D.D., of Cairo made a recent tour in the Sudan special attention should be given to the Sunday-school work in that area. Dr. Zwemer is Chairman of the Moslem Lands Sunday-school Committee. Several addresses were given in Khartum and Omdurman on such subjects as World-wide Sunday School Work, The Sunday School as one of the Chief Means for Reaching Moslems, The Relation Between Teacher and Pupil. A literature exhibit was set up at each meeting place showing the printed matter in Arabic which is useful in religious education. Sunday-school work in the Sudan has been developing in a remarkable way. A class of Moslems in Khartum reported with a membership of one hundred and fifty and an average attendance of one hundred and twenty-five. This may be the largest Sunday-school class of Moslems in Egypt. In 1917 it was impossible to muster more than a class of ten Moslems in Khartum. In May Dr. and Mrs. Zwemer were in Persia. They planned to travel far into the eastern section, almost to the border of Afghanistan.

Year Round Influence of Daily Vacation Bible Schools in Greece

FOR TWO summers, students from the School of Religion located in Athens have conducted daily vacation Bible schools through the cooperation of the World's Sunday School Association and the International Association of Daily Vacation Bible Schools. The Director of the School of Religion in Athens has just stated, "The students carry on throughout the school year sufficient contact with their summer work and constituency to conserve the results and keep the work going." Plans have already been completed to continue these Bible vacation schools during the summer of 1926.

When the Armenian Christmas was celebrated on January 6th, Prof. L. Levonian, of the School of Religion, visited some of their Sunday schools which are held in refugee camps. Grouped about a simple Christmas tree, these children who had suffered much celebrated the birth of Jesus. They were told they were a part of the 33,000,000 in the Sunday-school membership of the world. Prof. Levonian wrote to Dr. W. G. Landes, General Secretary of the World's Sunday School Association, "It is a great inspiration to be amongst these people and to see their faith and hope in the midst of all sorts of troubles and difficulties of life. Really, to see those poor children singing Christmas carols joyfully and congratulating one another with happy hearts was a great sight."

Do You Look

1. Upward for Guidance and Inspiration
2. Inward for Growth and Determination
3. Outward for Opportunity and Service

Then Read

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Regional Sunday-School Conventions in Korea

FOLLOWING the All-Korea National Sunday School Convention in Seoul, plans were perfected to hold a series of local conventions in various parts of that country. One of these branch conventions, as they are called in Korea, was conducted at Seoul from December 28 to January 1. Of the 800 who were in attendance, 540 paid the registration fee. The six courses required in Korea for the Sunday-school Teacher's Certificate have just been introduced into the Men's Bible Institute conducted in Pyengyang. Rev. J. Gordon Holdcroft, D.D., secretary of the Korea Sunday School Association, teaches two classes in Sunday-school psychology and 98 men out of a possible 160 are in attendance. These ordinary farmers and business men have elected this subject as their fourth hard study each day. This clearly indicates the Korean interest in Sunday-school work.

The March Institute at the Theological Seminary in Pyengyang was held as usual and several Presbyterians have each sent a special representative to take the entire course in preparation for becoming a specialist in that area in leadership training. The limit has been fixed of one from each presbytery.

Dr. Holdcroft has just changed the location of the Korea Sunday School Association headquarters from Pyengyang to Seoul. Rev. James K. Chung, the Assistant Secretary, has also taken up residence in Seoul.

STATEMENT REGARDING THE SEATING OF NEGRO DELEGATES IN THE INTERNATIONAL CONVENTION

AT THE opening session of the Executive Committee of the International Council of Religious Education, held in the First Christian Church, Birmingham, Alabama, April 12, the following statement was presented to the members of the Council, in mimeographed form, by Dr. Robert M. Hopkins, Chairman of the Executive Committee. After consideration, the statement was unanimously approved by the Executive Committee of the Council.

Much misunderstanding seems to prevail regarding the seating of the negro delegates in the International Convention of Religious Education in Birmingham, Alabama, April 12-19. The members of the Executive Committee of the Council will be interested in a statement of the situation as it has developed.

1. This International Convention is held every four years. In the Convention held in Kansas City, Missouri, in 1922, the invitation from Birmingham was accepted by unanimous vote of the Executive Committee, the negro delegates concurring. No discussion was had at that time regarding segregation, although the well known custom of the south in that regard must have been understood by all.

2. The Executive Committee of the Council usually holds its sessions in a hotel. When it was found by your executive officers that the hotels of Birmingham do not provide for meetings of the two races, the place of meeting was shifted to a church where no question regarding segregation will be raised.

3. On every afternoon during the con-

vention week, the sessions will be in the nature of conferences, and all these afternoon conferences, numbering about a hundred, will be held in churches, where again we have been assured no question of segregation will be raised.

4. The sessions of the convention on mornings and evenings will be held in the Municipal Auditorium, the only building in the city large enough to accommodate the company of delegates that will be in attendance. In this building, which is owned and controlled by the city, the seating of the two races is by long custom and direct ordinance provided for only by segregation.

5. When the provisions regarding the auditorium seating came to the attention of your executive officers late in December, they immediately began a series of conferences with the groups interested in the matter in order to adjust the situation in as satisfactory a manner as possible.

6. Two conferences were held in Nashville, on January 7 and February 8, with the leaders of the negro denominations holding membership in the Council. At the first meeting, six of these bodies were represented. At the second meeting, five were represented including both bodies of the Baptists, the A. M. E., the C. M. E., and the Disciples. The vote of these representatives was unanimous to approve the plans for seating the delegates in the Convention as outlined above.

7. In the interim between these two Nashville meetings, the A. M. E. Zion Church announced through the press its intention of remaining away from the Birmingham Convention because of the necessity of segregation in the Convention seating.

8. In a representative conference of the local negro leaders held in Birmingham on March 6, the plans of the convention committee were ratified after a careful and deliberate consideration of all the issues involved.

9. The choice of seats to be assigned to negro delegates was approved by the chairman of the Council's advisory section on negro work, in consultation with the local negro committee. The seats chosen are considered among the most desirable in the building, and are not those usually occupied by the negroes in the gallery.

10. Assurance was given by the local brethren, both white and colored, that no question would be raised regarding any further matters of segregation such as entrances, exits, etc.

11. A prominent negro leader, chosen by the negroes themselves, has been invited by the program committee to speak at one of the main sessions of the convention, and he accepted this invitation.

12. Neither the convention committee nor the Executive Committee of the Council has been officially informed of the actions of any of the negro bodies affiliated with the Council regarding their withdrawal from the Convention. Such information as has reached us has come indirectly through the press. Through the press we learned that a meeting was held in Nashville about the middle of March in which the Baptist National Convention representatives, and perhaps some others, felt it would be better under all the circumstances to absent themselves from the Birmingham Convention.

In conclusion it will be well to remember that the International Council of Religious Education knows no color line. This question now raised by local conditions in the city entertaining the 192[illegible] Convention, has never been raised before in the Council. Having accepted the invitation of a southern city for this Convention, we have no escape from conformity to the established customs and laws of those providing for our entertainment. This should be borne in mind in choosing the place of meeting for future quadrennial conventions. As there seems to be no opportunity to change conditions at this late date, it is hoped that the Birmingham Convention may be a demonstration of what Christian brethren, colored and white, can do under long established southern customs in building together a Christian citizenship through a united program of religious education.

THE CHILD'S IDEA OF GOD AND ITS DEVELOPMENT

By F. C. Hoggarth

A CHILD'S difficulties in regard to the idea of God are different from those of adults. The child is not a skeptic. There are, of course, questionings, or at least questions, but there is little incredulity. Children, as a rule, have little difficulty in believing in God. Nor does a child ask for a finite God. He is not worried by the problems of H. G. Wells. Miracles are not much of a difficulty. On the whole, a child is rather credulous than otherwise, disposed to accept such teaching about God as those in authority give to him. That increases the responsibility of parents and of teachers.[1] The importance of giving right ideas about God, ideas which, though necessarily incomplete, are in the main stream of truth, can scarcely be over-emphasized.

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CHILDREN are certainly interested in God. The idea is one with which imagination loves to play. Imagination is constantly exploring in that field.

"What does God do all day?"; "Who made God?"; are frequent questions. "Has God any dust left? I mean, will He go on making people?" asked one of Lady Glenconner's children. "Was God a bird?" asked a girl after a lesson on God speaking to Moses on Mount Sinai.

The child's conception of God is of course concrete. He finds it difficult, if not impossible, to conceive of God in any other way. He may learn adult definitions and attributes, but they are lost on him. He simply can't use them. Yet in some quarters little David is still dressed in this Saul's armour! So often in the past has it not been understood that the child reaches his conception of God through the imagination, and not through the intellect.

Mr. Archibald had some thousands of children tested in order to discover their ideas of what God was like. Some seemed to think of Him "as a big ball of fire"; others conceived Him as "an angel," or as being like "beautiful, sweet flowers"; and one suggested He was like a sofa cushion, an idea evidently taken from a lesson on the pillar of cloud and the pillar of fire, when a cushion, black on one side and yellow on the other side, had been used for descriptive purposes.

The child's imagination, it would appear, will take up almost any likely or unlikely material, with which to weave the idea of God. The clergyman has often provided material. The close association of religion with the church and its services has frequently led to God being thought of as a magnified clergyman—which is not very desirable. "God has been presented too much as the magnified clergyman, and too little as the magnified artist," says a Rugby report on "Early Religious Education." Much may be done by way of suggestion at this stage, so that the imagination may choose the best material.

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CHILDREN are natural and unaffected in their relation to God. Later on, a boy, through our wrong system of religious education, may come to be ashamed of having any religious thoughts or feelings, but in the early stages the child introduces the divine name simply and often very beautifully into conversation. From simplest things on earth he mounts easily to thoughts of God. For him at least there is no great gulf fixed between earth and heaven. Heaven is all about him.

The morning of November 5th a few years ago dawned wet and unpromising. As a certain boy rose he felt no hope of any bonfire on such a day. At breakfast a gleam of sunshine broke through the gloom. Hope lived again and with glee he clapped his hands and shouted "Three cheers for God!" That was not irreverence. Adult ideas of reverence need much revision when we are dealing with children. If such an outburst shocks us, then probably, had we been there, we also should have been grea[illegible]

oncerned for the dignity of Christ, hen the children clambered to His nees. We also would have tried to eep them from Him.

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THE CHILD has no difficulty in thinking of God as interested in his ames and in his work. And if God is a Father, then surely the child is right. t is an idea that opens up infinite possiilities in teaching, and we may begin ust where the child is, with that "instinct" of his about God, and gradualy ead him to the heights and depths and oreadths of the divine Fatherhood.

God is rather apt to be conceived as at the child's service, as One who will do all you ask. A boy wrote a letter to God in which he assured God that he was a good boy and on that ground asked Him for strength to fight another boy bigger than himself. He evidently didn't feel that God was necessarily on the side of the big battalions, and like most folk who fight, he no doubt believed he was in the right, and the other side in the wrong.

That conception of God is not, of course, confined to boyhood. It is rather prevalent among adults; especially in war time. It is found at times in the Old Testament. It is current throughout China, where we are told they use their gods rather than worship them. Lincoln used to say it mattered little whether God was on our side, but it did matter whether we were on God's side. That is the Christian view. And there, at least, there must be line upon line and precept upon precept.

Sometimes this conception of God, instead of being corrected, is even fostered by adults. Children may be too much encouraged to pray for fine days and for "special providences" of all kinds, with serious results to their "faith."

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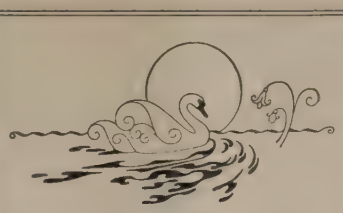
OUR THOUGHT of God is impoverished if we think of Him as mainly at work in "special providences." Children should be given a sure appreciation of God's general providence, "kind and large." God must be shown as God of the "rule" rather than of the "exception." The world today recognizes the reign of the law. Science is constantly revealing the order and unity of the universe, the impressiveness and wonder of which children easily feel when rightly interpreted. Children must be given ideas of God which will not break down before the truths of science that sooner or later they will learn. The teaching of the past has had rather serious omissions and failures in this respect. Canon Streeter has said that when he was a boy no one ever attempted to make use for purposes of religion of that great thought of the reign of law. The Spirit of God is a Spirit of Order.



GLADLY do we quit the dust and din, to go and breathe peacefully in some far-off nook of the woods, all surprise that the brook is so limpid, the forest so still, the solitude so enchanting. Thank God there are yet these uninvaded corners. However formidable the uproar, however deafening the babel of merry-andrews, it cannot carry beyond a certain limit; it grows faint and dies away. The realm of silence is vaster than the realm of noise. Herein is our consolation.—Charles Wagner.

Another omission has been hinted at already. The Spirit of God is the Spirit of Beauty. "God has been too little presented as the great Artist." The aesthetic sense of children has often revolted against an unattractive God, in whose service, for instance, they could find no scope for their artistic powers. Clutton Brock, in his *The Ultimate Belief*, traces the rebellious attitude towards religion often found in artistic circles, to this false presentation of God. Religion, after all, is expression, not repression. It is the consecration of the best to the Highest. Poetry, music, art, sculpture, may all be divine service. Ward Beecher's organist said he "prayed with his fingers."

The child certainly should be given beautiful, spacious conceptions of God. One way is to make the child's religious environment as rich as possible. Barren services, void of beauty to ear or eye, impoverish, instead of enrich those conceptions.

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THERE SHOULD be an aim to lead from the external to the internal view of God's relationship to the world and to us. Children should realize that the Spirit of God, the Spirit at work in the world, the Spirit of Order, of Beauty, of Truth, of Goodness, is also in them. They are quite capable of the conception. "God loves everyone, doesn't He?" asked one of Lady Glenconner's children. "We're all bits of God broken off." That opens the way for the finest of all appeals. "Ye are temples of the Holy Ghost." The same spirit that was so richly in Jesus is, in measure, in all God's children, in the child, the youth, the man. Life is just the chance of being worthy temples—where no profanation is, but where every power of body, brain and heart are "holy unto the Lord."

UNDERSTANDING THE RELIGIOUS PROBLEMS OF FOREIGNERS IN AMERICA

By Frank L. Anderson

THE FOREIGNERS' religious problems in America should be better understood. They have come out of an authoritative ecclesiastical situation in which religious thinking was carefully guarded by the church. This institution was the spokesman of God, the interpreter of the divine will. The content of religion was taught in clear cut, specific statements which could not be questioned even though the reasons for their validity could not always be given. In fact to doubt the truth thus taught would be the same as to doubt God. There was no encouragement whatever in the direction of independent thinking or careful investigation of the foundations on which the declarations were based. Obedience and unquestioning acceptance of what was taught were the criteria of Christian virtue. Not that all inwardly consented, but the great majority accepted in all sincerity what was handed down to him.

The new environment in America with its free discussion of religious questions, with its general indifference to any claims of infallibility, puts the foreigners in a most difficult position. Many abandon all religious connections or conform to their former customs only in a formal way. Fortunately, their number has not been very large, although thousands have suffered serious results owing to this new atmosphere into which they entered on their arrival in America. Much of our American sentiment regarding them is unsympathetic and irreverent, even cruel at times. There are religious people who are so obtuse and dead of soul as to shock them and even attempt to have them break away from their old moorings at once without knowing what of a positive nature they should do next. If they did not find in America religious groups in which they could maintain connections with the past while casting about for new adjustments, more would lose their faith than is actually the case after coming to our shores. Many of these groups are seriously delinquent in their responsibility to the American spirit of free inquiry. All sorts of false interpretations of the religion of

the American people is given as warnings against any spirit that tends to encourage freedom of inquiry in religious as well as in other interests. In spite of all this these groups enable the foreigners to keep their faith while they cast about for something that may give them more liberty in their thinking. If these groups understood the deeper religious values in our American life, they could serve in a larger and in a more effectual manner in bridging over the chasm between the old and the new. The leadership in many of these groups face an opportunity which, in altogether too many instances, it fails to use in a larger, statesman-like manner. But what else can a dogmatic authoritative institution do unless it is determined to commit suicide? The responsibility for much of the serious lack of faith in religion on the part of many foreigners must nevertheless be placed at the door of an ecclesiasticism that is out of harmony with American democracy. The foreigners are tempted to cast away all religion with their rejection of dogmatism without giving themselves time to patiently select and keep what was permanently good in the old. To help the foreigners at this juncture calls for an intelligent interpretation to them of what were the values in the old order and experience from which they are thinking of separating. The historical approach to their problems will be of great benefit. In this way they can be led to see that change has been the one phenomenon of religious life in its intellectual aspect, but in all and through all, there was a deep, permanent dynamic that created new forms and then destroyed or changed them because religion is the freest force in human experience.

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CONSIDER another situation into which many foreigners are thrown in their escape from the old authoritative ecclesiasticism. They drive their ship on the rocks of extreme individualism and so become the victims of all sorts of fads and isms in religion. Russellism is only one illustration. Two years ago there was a convention of the followers of this sect. By the reports which the writer got it seemed as if most of those in attendance were of foreign extraction. The various racial groups were featured by the newspaper photographer most generously. Any one acquainted with the so-called "liberated" foreigners knows what extreme, dogmatic views are widely accepted and tenaciously held by these enthusiastic, sincere people. The old dogmatism still prevails as a spirit operating however in smaller ecclesiastical groups. There is little encouragement for differing views on the part of members. They rejoice in a new freedom, but are unconscious of the fact that they have not escaped from the old dogmatic spirit. Many of the reformers of the sixteenth century remained in the same dogmatism in which they had lived and moved before their separation from the Roman Church. What was so evident in their case is repeated in multitudes of foreigners who become free from their ancient yoke of what they called bondage. Paul found that some who accepted his anti-legalism ran into all sorts of extreme views and practices.

We should expect all this when we consider their background. Never having been instructed in a large way in the use of the intellect in religion, they are able to use it in the only way they were in the past trained to do. The old atmosphere was charged with authority. The new atmosphere is charged with the same spirit. The difference, however, grows out of the individualism of the new community—a community in which each individual is authority—and just as positive as that of pope or priest. The new individualism has been capitalized out of the old order in a way that all the expenses of the new may be paid out of the proceeds of the old. The new hierarchy is younger and of more limited power, but it sits in judgment on the church as a whole and upon society in general. Pharisaism is therefore a by-product that must be reckoned with. American Christianity comes in for an unmerciful whipping. The wickedness of American life, the worldliness of the churches, the general degeneration of society are subjects of frequent discussion and comparison.

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THESE statements are not made in criticism. They are placed before the reader in order that in his attempt to influence some of these people he may not underestimate the difficulties and at the same time be helped as to the wiser methods of approach. He should never forget that the foreigner of the type in mind is the new Puritan in our American Christianity. His value as such should not be underestimated. It is so easy for native Americans to be unchristian in their feelings toward these who may overmuch call attention to the faults of the church while not sufficiently emphasizing the more positive values in our native Christianity. The reader should not conclude from what has been said that the foreign groups are all alike in their reactions to the new environment. The Italians, for instance, are not given to these extreme positions. Other groups that have been trained wisely by the right sort of leaders are not conspicuous for any special isms or wanderings from the central things of our religious life.

This religious fervor and enthusiasm must be conserved at all hazards, otherwise the educational process does not serve as it should. Who is equal to such deep appreciation of their experience, to patience in watching the seed growing, to wait for the Spirit of Christ to lead the soul out into the larger experience and still maintain that heart devotion, in all its intensity, to the truth as it is in Christ?

This individualism is apt to create antagonism to the social aspects of the Christian religion. Having come out of an environment that separated the sacred and the secular, it is not strange that the social message may seem to fall outside of genuine Christianity. Before, the religion was dominated by the church, now it is a personal experience of God, an inner life. Human relations fall far into the background where they are not discoverable to the man of intense spiritual emotion. The foreigner is also the new mystic as well as the new Puritan. He fears lest the social phases of religion as preached to him may dilute his personal religious life overmuch. His fear has been justified in the lives of many who have forgotten the individual in their ambition to save society.

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HERE we must think of the closing of this rather lengthy statement that has tried to interpret many foreigners, not all, of course, as they find themselves in our free American atmosphere. Religious education must take the foreigners, and there are many types, just where they are. Some of them, in fact, the great majority of them, are still in a system that dictates from above to obedient souls below. Infinite tact is called for in handling such souls. Ridicule is surely not the Christian, nor even the pedagogical way. The new environment will tell on them. They cannot escape it. Ridicule on our part may even make their attitude toward their own religious system all the more rigid. Some may break away without any deep understanding of what the new may mean and fly off into the extremes or into pharisaism that dries up the soul, stagnates the mind, and deadens the will. What profit can come out of such anti-educational methods that produce such tragic results? Real education is needed, education that is religious, intensely religious, in spirit, and educational in method. This calls for sympathy, understanding, patient instruction, a watching over souls as a mother watches over her child, in transition from his childhood to his manhood. Too many would-be helpers of the foreigners have had only the American viewpoint. They have set out to find no points of contact; they have been oblivious to any racial or cultural background. They have had their good seed well tested, but have forgotten to study the soil into which they would cast the seed that would delight the sower later with a golden harvest. How disappointed they were when they looked for fruit! They blamed the foreigner. These sowers have done just what the old sowers did in the old land of the foreigner's past. They have used externalism, autocracy, dogmatism, without knowing it, as their methods of work. They have forgotten to work *with* the foreigner so helping him to educate himself in things of the religious life. When those who may sincerely wish to help the foreigner in religious education will use principles of education in their task the "stranger within our gates" will be understood, will be a cooperator in the task. When we dare do that the foreigner will not disappoint us.

[*Continued from May* JOURNAL.]

THE JUNIOR SERVICES OF WORSHIP FOR JULY

By Nan F. Weeks

Theme for July: Helpfulness.

Foreword. The vacation season brings us face to face with the question as to how the juniors may use their leisure time to best advantage. Programs stressing the beauty and the value of helpfulness will suggest to the juniors the idea of making their vacation days a blessing to others. With this thought in mind, the following themes are suggested:

First Sunday, Helping our Country.
Second Sunday, Helping our Community.
Third Sunday, Helping our Church.
Fourth Sunday, Helping our World.

An interesting project, in connection with the developing of the theme, *helpfulness*, will be the planning for a "summer Christmas tree." Having led the juniors to select for themselves a mission field or an institution for which they shall make and buy gifts, the classes should be encouraged to prepare individually, or as classes, suitable gifts to be placed on the tree at the close of the vacation season. In order to keep up the interest the gifts should be brought from week to week, and as a stimulus to memory and to generosity, two posters may be used to record the gifts that are brought.

The posters. On each of two large sheets of white drawing paper, (one for girls and one for boys) draw, with green crayon a large evergreen tree. Have ready a package of colored seals (balloon seals, assorted colors, 15c per hundred, Lamar and Barton, Nashville, Tenn.).

As the gifts are presented each Sunday, a committee of junior boys should take charge of the things brought by boys, while a committee of girls receive and take charge of the girls' gifts. The individual or class presenting a gift should be allowed to select a seal and place it on his or her tree wherever (s)he chooses. On the seal should be printed the number or name of the class from which the gift has come, and the boys' and girls' committees should keep a careful record of all gifts brought by their respective groups. A little friendly rivalry helps to promote interest, and by making it a class matter there is less danger of undue boastfulness or humility in regard to the nature or number of the gifts brought. This plan has the added advantage of promoting the spirit of cooperation.

At the end of the vacation season there should be a "Christmas" party, when a real tree shall be decorated with the gifts that have been prepared and accumulated during the summer. This allows ample time for packing and shipping the gifts to the far-away mission land so that it may bring Christmas joys to the boys and girls there.

OWING to the fact that the department is more or less dis-organized during the vacation season, it has proved to be advisable to introduce very little new material at this time. Consequently only one program is here presented, it being intended that variety shall be introduced by the selection of suitable hymns each week and by the telling of appropriate stories.

First Sunday: Helping Our Country

(Decoration: Flags, bunting and summer flowers.)

PRELUDE: (Instrumental) "Largo" by Handel.

CALL TO WORSHIP:

Supt.: Let the peoples praise thee, O God.
Let all the peoples praise thee.
Oh, let the nations be glad and sing for joy. (Psalm 67:3, 4a)

PRAISE HYMN: "Holy, Holy, Holy."

PRAYER.

FELLOWSHIP FEATURES:

Recognition of new members, visitors, birthdays, honor classes, church attendance.
Announcements.
Recognition of world relationships, —planning for the "summer Christmas tree," or some other missionary undertaking.

SPECIAL FEATURE. (Patriotic service.)

Salute to the country's flag.
I pledge allegiance to my flag and to the Republic (Empire) for which it stands, one nation indivisible with liberty and justice for all.

Hymn: "America the Beautiful" ("O Canada").

Story.*

Patriotic Address (By a junior boy prepared in advance.)
"Our country does not ask us to *die* for her welfare; she asks us to *live* for her, and so to live and so to act that her government may be pure, her officers honest, and every corner of her territory shall be a place fit to grow the best men and women who shall rule over her." —*M. MacDowell.*

Prayer:

"Lord, while for all mankind we pray,
Of every clime and coast,
O, hear us for our native land,—
The land we love the most.

O guard our shores from every foe,
With peace our borders bless,
With prosperous times our cities crown,
Our fields with plenteousness.

Lord of the nations, thus to thee
Our country we commend.
Be thou her refuge and her trust,
Her everlasting friend. Amen.
—John Weyfrord.

OFFERING SERVICE:

Supt.: Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver. (2 Corinthians 9:7).

Collecting of Offering.

Prayer:

"Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned,
Ours is the faith, the will, the thought
The rest, O God, is in thy hands." Amen.

DEVOTIONAL SERVICE:

Quiet Music.

Scripture (Response).

Supt.: Blessed is the nation whose God is Jehovah,
The people whom he hath chosen for his own inheritance. (Psalm 33:12)

Dept.: Yea, happy is the people whose God is Jehovah. (Psalm 144:15b)

Teachers: Righteousness exalteth a nation;
But sin is a reproach to any people. (Proverbs 14:34)

Hymn: "God Bless Our Native Land."

CALL TO STUDY:

Supt.: Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart. (Psalm 119:34)

LESSON STUDY.

CLOSING HYMN:

PRAYER:

*Suggested Stories of people who helped their country: "Joan of Arc." (*Ethics for Children* by Cabot, p. 136.) "*The Boy Hero of Haarlem.*" *World Stories Retold*, Sly, p. 233.) "*Clara Barton and the Red Cross.*" (*American Book of Golden Deeds*, Baldwin.)

Second Week: Helping Our Community

SUGGESTED HYMNS:

"O Master Let Me Walk With Thee."
"Love Thyself Last."
"O God Who Workest Hitherto."

SUGGESTED SCRIPTURE: Matthew 25:34-40.

SPECIAL FEATURES.

1. Story.

"Well! Just look at that!" gasped the well-dressed business man as he drove toward the city in his splendid carriage. "Why doesn't some one move that great rock from the middle of the road?" But he drove right on and left it where it was.

"I do declare!" said the fashionable lady as she drove along on her way to a tea. "Whatever are they thinking of to leave such a big rock as that in the middle of the road, and right in front of the king's palace too? I should think some one would see to it that it is moved from there."

But all day long the great stone lay in the middle of the highway. All day long the people walked or drove to one side to get past it. All day long they complained and scolded and wondered. The mayor passed and grumbled because he must turn aside. The farmer with his load of vegetables drove around the stone and grumbled. The baker and the milk-

man passed and the lawyer and the banker. They all scolded and grumbled and went on.

When evening came, a young man was returning home after his day's work at the mill. He was tired and hungry, but he whistled gaily as he walked along, till all at once he saw the stone in the road before him.

"Whew!" he said. "That's a bad place for that stone to be. Someone might run into it in the dark and get hurt." Then taking off his coat, the young fellow began to push and pull and try to get the stone out of the road. Again and again he tried in vain for the huge stone was settled in a hollow. For a whole hour he struggled, tired and warm and aching from the strain, but always saying to himself, "I must get it moved before someone is hurt by it."

At last it moved a little. Then it moved a little more. At last it rolled to the side of the road, and with a sigh of satisfaction the boy turned toward home. Just then his eyes caught sight of something shining in the hollow where the stone had been. It was a brass box. He picked it up, and read on the cover these words: "This box is for the person who takes the trouble to move the stone to make the highway safe for his fellowmen. It is a gift from the king." On opening the box the boy found that it was filled with shining golden coins,—enough to make his widowed mother and his little brothers and sisters comfortable and happy, and to provide him with everything he needed.

(By an informal conversation lead to practical suggestions as to ways in which the juniors may help their community.)

2. *Solo:* "Somebody Did a Golden Deed."
3. *Poem* (Recited by a junior.)

"When thy heart with joy o'erflowing
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there."—T. C. Williams.

Third Sunday: Helping Our Church

SUGGESTED HYMNS:
"I Love Thy Kingdom, Lord."
"Blest Be the Tie That Binds."
"Brightly Gleams Our Banner."
"Lead On, O King Eternal."

SUGGESTED SCRIPTURE:
Exodus 35:20-29 (preceded by explanatory background.)

SPECIAL FEATURES:

1. *Brief talks or papers* by several (five or six) juniors on "How I May Help Our Church."

These essays should lead to definite activities to be undertaken by the juniors under the leadership of the teachers or the superintendent. Suggested activities: decorating the church or Sunday-school room with flowers each week; bringing younger children to Sunday school; helping to protect church property from damage; delivering Home Department literature; giving up some treat in order to have the money for the church.

2. *Story:*

It must have been the quiet music of the organ that made Alice do such a thing as to go to sleep in church; and the first thing she knew—or thought she knew—she was standing at the gate of heaven, saying to an angel, "May I go in, please?"

"Let me see," said the angel thoughtfully. "You're Alice in Blunderland aren't you? I'll look and see whether or not we have your name in the Book of Golden Deeds. Of course you may come in if you are worthy, but the very best places are for those who have done the most to help."

"Well!" gasped Alice, "What could *I* have done? I'm only twelve years old."

"You might at least have played tag," said the angel.

"Oh I have," Alice answered. "I've played it often."

"It's not written in the book," the angel said. "You've not played the kind of tag I mean. You've been living in Blunderland."

"Well, please tell me what kind you mean," Alice begged. "I'd love to learn to play it."

"It's easy to *learn*, but hard to *do*," said the angel. "You play it just as you play any other game of tag. When you are *touched*, then you are *it*, and you have to touch some one else as soon as you can. Just yesterday you were *touched* by reading about the child widows in India, but today when the plate was passed for the missionary offering, you kept that dime hidden in your purse, instead of trying to touch some little Hindu girl by giving it.

"Last Sunday," the angel went on, "you were *touched* by hearing how discouraged your Sunday-school teacher was over the way her class mis-behaved; but instead of *touching* her with your helpfulness and attention, you went right on whispering and laughing. You surely are 'Alice in Blunderland.'"

"I feel terribly ashamed," Alice admitted. "I'm going to try to learn to play the kind of tag you mean. I noticed that there are no flowers in our church today, but we have lots of them in our garden. I was *touched* by the bareness of the platform, so now I'm *it*, and I'm going to hurry and get some flowers each Sunday morning to make God's house more beautiful. Do you think I'm learning to play tag? Will I soon be out of Blunderland?"

"You will indeed," the angel said, "and so long as you keep playing tag, whenever and wherever you have a chance, you'll keep out of clumsy Blunderland."—*Adapted from Next-Door Neighbors by Margaret Applegarth.*

3. *Motto* (This may be printed on the blackboard, or on a poster, illustrated with pictures from magazines.)

"Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can."

Fourth Sunday: Helping the World

(*Decoration: Flags of many nations, and the motto suggested for the preceding Sunday.*)

SUGGESTED HYMNS:
"Christ for the World We Sing."
"Fling Out the Banner."
"We've a Story to Tell to the Nations."

SUGGESTED SCRIPTURE:
Matthew 28:18-20 or Luke 10:30-37.

SPECIAL FEATURE:

1. Boys and girls, dressed in the costumes of various mission lands may each tell in his (her) own words what juniors do in the land which (s)he represents.
2. *Poem.* "*They Know No Other Way*" (Recited by a junior):

"If we sailed away for many a day
To a country far over the seas,
What would be our surprise to open our eyes
Surrounded by little Chinese!
And how sad we should feel to see them all kneel
To idols of stone or of clay,
And to hear them reply when we questioned them why,
'It's because we know no other way.'

"Or if we should land in far-off Japan
Where even the children drink tea
Their homes and their names, their clothes and their games
Would seem strange to you and to me.
But when we had heard that they know not a word
Of God's book, or God's house, or God's day,
We'd understand why to their idols they fly,
It's because they know no other way.

"So, all the world 'round, wherever are found
These children, who've never been told,
Of Jesus our King, whose praises we'll sing
From now till the time when we're old,
No matter how far, nor how close-by they are,
We must find them by night or by day
And tell them of Jesus, the Helper of all,
For he is the only true way."
—Edith M. Casselberry in Keystone Primary Lessons.

3. *Suggested Story* (of a World Helper) Louis Pasteur. (*Ethics for Children.* Cabot, p. 123.)

WHAT IS THE PLACE OF THE GENERAL SUPERINTENDENT IN A DEPARTMENTALIZED SCHOOL?

By James H. Chapman

IN former years the scope of the work of the superintendent was plainly outlined. With the rise of a department principal on the one hand, and the coming of the director of religious education on the other hand, the superintendent in more recent days sometimes wonders whether he is "fish or fowl or good red herring." About half of the directors are serving as general superintendents with the result that the margin of functions is but dimly established. The broad variety of opinion as to functions ranges from that of the church where the newly elected young woman director was told that she was to be subordinate to the superintendent, but directly responsible to the pastor, to that of the director from Iowa who thought the superintendent a figure head, or the director in Colorado who felt that he really had no place in a progressive Sunday school. Considering the great variety of conditions prevailing it appears to be about as difficult to define the duties of a superintendent as to tell a woman what she ought to wear.

Some general opinions may be indulged as reflecting the duties of this officer of the school. One of the directors of religious education of a western state thinks the head of the school is a liability unless he is directly responsible to the church for the work. Another director feels that the duties of the two officers will so frequently overlap that only the finest Christian relationship will assure harmonious cooperation. Yet another has found that the superintendent "can be a nuisance if he thinks that he must 'run the whole show,' while on the other hand a good one can do the 'dirty work' and be a real help." If a director has a superintendent to work with he can do one of two things: first, ignore him and work directly through the departmental superintendents. If they do their work well there is little need for a general superintendent. Second, let the superintendent do as much of your work

as he can and will; let him check on each departmental superintendent."

The relation of this educational officer in the average church is to the church on the one hand, and to the department principals on the other. His duties would be determined then by this dual relation, and not by the specialization that the presence of a director would require. We shall consider his functions in a departmentalized school over which he presides with responsibility only to the church. These functions unfortunately are incapable of very clear definitions because of the varying conditions under which the school operates, and for the further reason that our general superintendents "are not yet as a rule departmentized in their thinking and feeling," according to our opinion, "and they are consequently slow to use the available forces for successful work."

In outlining the duties it is difficult to determine the order in which they should appear. Some claim that executive activities cover the demand, simply putting into effect the program of the church. Some urge personnel work as the chief responsibility of such an officer. Others insist that his ability will be tested in so organizing the complex machinery of a school that its children "learn and love the Christian way."

In a departmental school these functions of the superintendent have been delegated in large part to subordinates, and in their place have arisen specialized functions peculiar to a departmentalized institution. The general officer has delegated to the departmental principal the same sort of work within certain ages which he formerly performed in a school not departmentally organized. On our street cars are often seen men called "Dispatchers." They have been motormen and conductors, speeding up one car, and maintaining one schedule. Now they speed up several cars on a route, and maintain the whole schedule. Then they were responsible for keeping their one car from collision or other abnormality. Now they must keep a system on the track, and every one out of the way of the other cars. It is so with the superintendent of a departmentalized school. He is responsible for the whole system, keeping them on the main line, steering these departments clear of each other, maintaining their schedule, and speeding up the whole organization.

Duty of Putting Education Into the Organization

AN educational organization will mean the grading by ages, and the putting on in the departments of a thoroughly trained staff of instructors, and a specially trained group of associates entrusted with the specific work of missions, evangelism, Christian service and the fine arts in religion. Educational ideals mean that every activity is purposeful in the life of the child. The "opening exercises" will be a worship period. The "expressional activity" will be no mere expression of thoughts in talk but an activity whose purpose it is to fix a fact in consciousness. The church will look to the general superintendent to direct such an organization. The responsibility falls on the superintendent to make his institution a *school*. The church is in the educational business. Jesus put it there. Jesus is his authority for so doing for it was none less than the Master who commissioned the church, and its executive officer as the immediate administrator of His will, to go into all the world and *"Teach them to observe."* In this He enunciated an educational method and philosophy, that of purposeful instruction unto conduct, which grants to no superintendent the right of upholding ignorance as an alibi for failure to achieve signal results in his school. A southern college president said recently, "The church has got to get into the educational game." That means that if we have educational business to carry on we must do it by the rules of the game. Public opinion is forcing every social institution to meet the standards of the function it performs. If the church is to teach, even religion, the people demand that it teach after the fashion of the best educational ideals.

When Cowper sang his faith in "God moves in a mysterious way, His wonders to perform," he was sounding out a faith that fits our generation as well. In the movements of this day God is unquestionably pointing the way to a program for the Christian churches of the nation, and some of us believe in that strong enough to try to interpret the sign boards. The crystal of the days of the Arabian Nights could not have been clearer in its reflecting spiritual conditions than certain forces now operating in our midst point out the will of God for meeting the spiritual needs of this generation. The call for religious education is not from pastor, or church, or child, but from GOD.

Among the forces alluded to may be mentioned the public school system, the changing conceptions of education, the youth movement and the youth himself, the growing complexity of church organization as it reflects the spirit and method of modern business and industry, and the philosophy of life that is seeping into the social fabric of an unchurched multitude. We are reminded that the forces that make for culture should be under the control of forces that make for character. Lacking that connection the forces that make for character should be undertaking to meet the challenge of the forces that make for culture by establishing a reputation for doing its task in a surpassing fashion.

The public school for example has challenged the church in its universal reach after its future citizens, as compared with the thirty per cent reached by the latter. The former has twitted the church into activity by its five days of instruction compared with the lone hour on the Lord's day, and the week-day and vacation schools bear witness to its effectiveness. The state had the wisdom to provide adequate equipment, and the church must do likewise. The public school has manned its classes with professionally prepared teachers, but the church is still begging for volunteers of any qualification. The state is habituating the child to the use of problem-projects, dramatizations, pageantry, self-directed schools, but the church chafes under the handicap of a teaching staff too often inadequate in training, and hampered by domestic duties, to venture into such practices. The child recognizes the differences, and will usually form his own judgment as to how his seniors evaluate these two institutions conducted for his benefit.

The superintendent of the school of today has then as an inescapable obligation the duty of putting education into his organization that by the best methods, the best exposition of philosophy of life which includes God and man, the best equipment, he may bring his school to be most effective in reaching this generation for Jesus and his ideals. The attainment of this end will mean that he must project teacher training work into every department, and maintain a cadet training school for recruits. It will mean that a curriculum must be provided to meet the needs of every individual, and that he must be the educational advisor in the absence of a paid or professional officer. It means that he must direct surveys to locate the unschooled of his community, canvasses to enlist them, and project attendance measure to retain them while the educative program is functioning.

Duty of Supervising the Organization

THE SUPERINTENDENT is the administrative officer of the school, and is responsible for carrying into effect the policies and programs outlined by the church for the school. He stands or falls as an executive. His ability will stand revealed in this task. It is his duty to see that the organization is made to function properly after the plans are laid. He is responsible for the efficiency of departments, and in the department of the classes. He is the general manager of the organization, and must give an account of his stewardship to the church.

Testing Results. When a general manager of an industrial plant is employed he is secured to bring about specific results, the results the institution is set to secure. For example, a man is employed as superintendent of an oil mill. He is expected to get the most and the best oil out of the raw material, and then to put it on the market at the highest price. If that manager should organize his plant, begin operations with a big display of noise and activity, and crush out merely enough oil to grease the machinery next day, to grind out more oil to grease the machinery, he would have given evidence of incompetence, or of a misunderstanding of his function. He must get results in terms of the purpose of that oil mill.

It is even so in the church. The superintendent of the school is instructed to organize the Sunday school to get results. It is *his duty to get results.* What should be his output? His chief function is to develop efficient lives, to spiritualize the boys and girls, and their parents. The ideals of Jesus must control in all of their ways, touching the social, the intellectual

and the spiritual. It is further his duty to train leaders for the church. Certain churches would pride themselves on having had as their pastor Dr. J. L. M. Curry, Dr. Jesse Hartwell, and Dr. J. B. Hawthorne, outstanding men in their day. But what ministers or missionaries have the churches sent out? If such churches consume the output of other churches, yet train none, they become parasites on the body ecclesiastical. The school by divine commission as well as by church authorization is set to the task of making the ideals that should produce ministers, missionaries and every other worker, that the church needs to "carry on." The superintendent is the manager of that institution, and must get results. He must see that every organization in the church is provided for over in the school, whether choir or evangelistic service band.

Such a requirement necessitates a corps of competent teachers and supervisors who will know the difference between missionary instruction and missionary attitudes. Incompetents are to be made competent or shifted to another department. Thorndike is quoted as saying: "The nation which lets incapables teach it, while the capable men and women only feed or clothe or amuse it, is committing intellectual suicide." We may substitute: "The church which lets incapables teach it, while the capable men and women only feed or clothe or amuse it, is committing spiritual suicide."

Using the phrase of the late Dr. Cope the superintendent is responsible through each department staff for "achieving the religious purpose of the Sunday school." There must be enrichment through worship programs, wherein hymns have lifted the individual into the very experience of God, and scripture and prayer have fed the mystic sources of religious strength. There must be missions wherein the very doctrine of justification by faith has impelled the Christian man to present the universal offer of salvation, to cover a universal need of salvation, through the universal grace of salvation, by the universal faith of salvation. There must be evangelism wherein the fires of passion for righteousness through Jesus Christ burn out the dross of iniquity and godlessness. The school must Christianize and spiritualize the whole of life.

The superintendent's duty is to see that such results are coming from the work of the departments. Through workers' council, and frequent letters and conversations, and a burning passion in the general officer these things may be done.

Another angle of responsibility challenges the superintendent by way of results. There is a shortage of teachers in our Sunday schools, and a dearth of competent teachers. Many of those now in service will for various reasons withdraw, and their places must be filled with successors who shall in no wise lower the efficiency of the department. There is no trouble to get inexperienced, untrained, immature persons to accept teaching positions, but a problem arises when competent teachers are sought in sufficient number.

We require in our country that a person be 21 years of age to perform the function of voting. Yet we permit more than 170,000 seventeen to twenty year old boys and girls to train the children who are the citizens of tomorrow. No business house would follow such a course. The product of the public school will continue disappointing in proportion to this type of teachers until our children are taught by those properly qualified for the service. "Making good citizens is a skilled service and cannot be performed by unskilled workers." This condition is exaggerated in the church schools. Children are frequently allowed to teach those near their own age, and it is not infrequent to find the age limit as low as fourteen. It is all the more deplorable for making citizens of the Kingdom of Heaven is vastly more challenging than the service our public school teachers are asked to perform. It is costly to let this continue. Children advance from grade to grade in our Sunday schools without having had a clear cut impression of righteousness throughout the year. Inadequate teaching is responsible.

Teachers must be recruited. The source is the youth of the church, and the unenlisted maturity of the congregation. It is the duty of the superintendent to discover the needs of the departments, and see that there are enough beginners each year to fill the vacancies as they arise. It is then his duty to see that these selected cadets are put into the training department for intensive instruction through a prescribed period.

Measuring results is the only way to assure a growing, functioning Sunday school. The haphazard method of so many departments and schools is disastrous to real results. In the above mentioned details, and in others the superintendent of a departmentalized school owes it to his constituency to apply the yard stick to his departments, longitudinally only however. By way of making specific the meaning of the general objectives of the school there are charts available for testing results in organization, in instruction, and in provision for the future personnel needs of the church. Volume two of the Indiana Survey, for example, will give an idea of how this may be operated in measuring the results of teaching. The Giles Sunday School Examination A in its original and in the Boston University Revision, The Biblical Knowledge Tests, Multiple-Choice Tests of Religious Ideas, Moral Conduct Tests, will prove exceedingly interesting and stimulating in this field. A general standard for measuring the school has been set up by the Education Committee of the International Council of Religious Education. By these measures the superintendent can discover the school's weak points, and thus make as a goal for the new year the strengthening of those weak spots.

Personnel Supervision. The crux of the Sunday-school situation is how to secure and hold gifted, trained, skillful,

spiritual teachers. The outstanding personnel problem is the teacher. The human element is being recognized now more than in the past. Business and industry are learning that the conservation of human capacity, human interest and human energy is far more important than the conservation of other natural resources. If the child is to receive the attention due him the teacher must receive the attention needed for him. In industry the "Personnel Officer" is assigned the duty of hiring, and of adjusting employes in accordance with their capacities. In the church school that is the duty of the superintendent.

Personnel work includes attention to proper working conditions in the departments, adequate literature on the lesson material, suitable supplies, good books, proper supervision, correct incentives, assurances of appreciation and the like. Tenure in office is an important item, for the teacher usually increases in value the longer she remains in the service. Every encouragement should be given to such trusted and tried professionals in the church school. Teachers' meetings, council gatherings, conferences are held for handling such matters.

Records and Reports. The superintendent needs to keep his finger on the pulse of the whole school constantly. Records and reports will be his best source of information. He is obligated by his position of trust to know where there is a deficiency from Sunday to Sunday, and even more important why there is a shortage or abnormal condition. The department head will observe this condition also, but the two should immediately analyze the case and work out a remedy.

In line with records is the duty of supervising promotions, and studying retardation and elimination of pupils. Grading of pupils will solve the promotion problems if properly done, which is the superintendent's responsibility.

Duty of Creative Leadership

ORGANIZATION and administration are the deadest things in the world if they do not rise above the mechanical. The whole program must be vitalized. Life must pulse through the whole scheme. The whole body must be energized by a spirit that sweeps beyond bounds. A bond of fellowship must tie the organization together in such a fashion as to make difficulties vanish before its approach. The whole staff must be inspired by a passion to find the springs of life. The superintendent must lead in the creation of those intangible forces in the school that give the work success or lacking leave it to droop and die. He must learn the art of challenge. He must know how to put a task before a man in such a light that he will want to try it. The ability to lead in these intangible, but vital matters in the building of a school, of a community, of character in mankind, seems to warrant the title "Creative Leadership."

A School Spirit. The presence of trouble with attendance and discipline in the school is generally indicative of something wrong with the administration. There may be a semblance of organization but that vital thing which gives the institution life, and attaches children and parents to it is lacking. An experienced visitor can detect it at once. In such schools there seems to be no social purpose in their work. Pupils appear little interested in the school, and yield to the slightest pull to absent themselves from its services. There are many schools that do not expect more than half an attendance if a small cloud covers the sky in the early morning, but a live White Christmas program will fill the house during a shower. The whole matter seems to rest upon a failure of the school to grasp the social significance of the work, of enlisting young people's interests, and impressing them with the importance of the school. Many superintendents and principals feel that this takes too much time. They have too much of the labor-union conception of their work.

School spirit may be that of insubordination, of indifference, or that subtle something which motivates the work of the school. It is responsible for the good feeling, cheerful manner, school loyalty, and general cooperation. It may be a healthy pride in the school, and a friendly rivalry with other schools. It solves many problems, and lightens many burdens. It is like Jesus' reference to the Holy Spirit: "The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh, and whither it goeth."

Public school leaders think that in no single aspect of the organization and administration of a school is it more true that "as is the principal, so is the school" than in the creation of a healthy school spirit. When the superintendent is in love with his work, when he radiates fine feeling, and cooperation, when he is fired with a real passion for the objectives of the school, he has little difficulty in leading the school in the same spirit. He is duty bound to inspirit the school, to give it an evangelistic spirit, to develop a love for wholesome, moral living, to disseminate friendliness, to electrify it with a passion for missions, and to inspire it with an abiding sense of reverence for God and for His creatures.

Would You Profit

1. By Bright Ideas on Children's Work
2. By Fresh Methods for Young People
3. By Plans Which Attract Adults

Then Read

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Enlistment of the Church Community. One of the finest tests of a superintendent's ability is the enlistment of his patrons, the creation of favorable opinion in the matter of educational ideals. Many public school men fail here. They are unable to put on a new program because they do not understand the mind of the masses, and fail to show a reason for the step. The community needs to be educated step by step so that the new venture will not seem new when it is proposed. Goodwill is the prime requisite of a good school system. This comes when a wholesome program of enlightenment has been projected.

The superintendent can do much in this way by the conduct of a parent-teachers organization. A regular system of reports from the teachers to the parents will inspire confidence in the careful administration of the school. A frequent exhibit of the work done will show concretely some of the tangible results of the teaching. The recommendation of books on specific problems of the home will develop a spirit of appreciation. The conducting of lectures explanatory of the aims and ideals of the school will be exceedingly informing, and open the way for new measures. The contagion of a fine school spirit will even win over the most obdurate if the exposure is persistent and patient.

Character Building. Miss Mary McSkimmon published an article in the September, 1925, number of Educational Review, entitled "Character Making as the Work of the Principal." The preface has this statement: "Conventions, indifference, formality, mechanism, perfected methods becoming routine, these, says this school manager, are the weeds of the educational plot sure to come unless the gardener keeps busy protecting the crops." The superintendent "must know what crop he wants to raise," and take possession to enrich his school, and interpret content and method to parents, teachers and pupils in order to gain that precious harvest.

The appearance of Woodrow Wilson's great history of this nation aroused much interest. At a banquet attended by the President, and editor Hamilton Holt of the Independent, the latter believed the President would be interested to know that the work would be reviewed favorably by his paper. He so notified Mr. Wilson. After appreciation for the information had been expressed Mr. Wilson said: "Mr. Holt, my great ambition is to write a history of democracy." The war passed, and Mr. Wilson passed. Mr. Holt commented on the President's ambition, and observed keenly that while the ambition had not been realized Mr. Wilson had made more democracy than a generation of historians can write. It is even so with a superintendent of a departmental school. He may be removed from making a direct contribution to the individual child, but his service will quicken multitudes of lives through his far reaching influence, as it functions through principals, supervisors and class teachers. [*An address delivered at the Birmingham Convention.*]

YOUNG PEOPLE'S WORSHIP SERVICES FOR JULY

By Harry Thomas Stock

Theme for the Month: Patriotism

First Sunday: Appreciation of the Past

INSTRUMENTAL PRELUDE: Medley of national hymns, including: "America," "Battle Hymn of the Republic," "Star Spangled Banner."

THE NATIONAL ANTHEM: sung in unison, first stanza.

PRAYER (by a Boy): This day, our Father, we remember especially Thy great goodness in bringing our nation through great trials to its position of high leadership. May we not boast of our attainment. May we rather be humbly grateful to Thee for what Thou alone hast made possible. Thou hast been our God. Make us truly Thy people. Hear us as we pray:

THE LORD'S PRAYER: (In unison).

HYMN: "O God, Beneath Thy Guiding Hand."

RESPONSIVE SERVICE:

Boys' Class: Psalm 20:6, 7.

Girls' Class: Psalm 34:1-4, 7.

Boys' Class: It was Benjamin Franklin who said: "The longer I live, the more convincing proofs I see of the truth,—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings that, 'Except the Lord build the house, they labor in vain that build it.' I firmly believe this."

Girls' Class: Looking to the future, let us prayerfully dedicate ourselves in the spirit of the great Lincoln: "We here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."

WORSHIP THROUGH THE OFFERING. Patriotic music quietly played during the offering. Follow this with a

PRAYER (by a Girl): By the giving of these small gifts, we acknowledge again, our Father, our great debt to the past and our duty to the future. May we be worthy of all that Thou and our forefathers have done for us. We consecrate our spirits anew to the cause of Jesus Christ.

HYMN: "Mine Eyes Have Seen the Glory of the Coming of the Lord." First stanza, while preparations are being made for the

SERVICE OF SALUTE TO THE FLAG: Conducted by a Boy Scout, Girl Reserve, or the president of the department.

PLEDGE OF ALLEGIANCE: In unison.
"I pledge allegiance to my flag and to the republic for which it stands; one nation, indivisible, with liberty and justice for all."

HYMN: "Mine Eyes Have Seen the Glory of the Coming of the Lord," remaining three stanzas.

Second Sunday: Service of the Present

INSTRUMENTAL PRELUDE: Medley of hymns of action, such as: "We March, We March to Victory," "Work for the Night is Coming," "Rise Up, O Men of God."

HYMN: "God Bless Our Native Land."

SCRIPTURE (by a Boy): Luke 19:12-26.

What Worship Is

By Nancy Longenecker

To recognize the worth of God
And give Him true adoration;
To respond to our sense of perfect love
And be made whole by His Spirit:
To open the channels of heart and mind
And receive the Source of all Power;
Then humbled, exalted, illumined, led,
We consecrate to *high purpose.*

PRAYER (by a Girl): Kind Father, again we thank Thee for all the blessings which we enjoy. Thou hast given us a great nation, free education, happiness, the satisfaction of our needs, and many luxuries. Thou hast also set for us important duties. Help us to make our nation more Christian than it has ever been. Grant that we may be valiant and constant in our service of our fellow men. And so shall we please Thee. Amen.

HYMN: "Rise Up, O Men of God." (In singing this hymn, the word "youth" may be substituted wherever "men" appears.)

RESPONSIVE SERVICE

First Leader: Our patriotism is not to be judged by the heartiness with which we sing the national anthem. It is not tested by the ease with which we speak praise of the founders of the republic. It is shown, rather, in the way in which we serve the present age.

Second Leader: From love of ease and laziness.

Unison: Deliver us, O Lord.

Third Leader: From selfishness and meanness.

Unison: Deliver us, O Lord.

Fourth Leader: From lack of sympathy and from prejudice,

Unison: Deliver us, O Lord.

Fifth Leader: From a "holier than thou" spirit.

Unison: Deliver us, O Lord.

Sixth Leader: From narrow pride and impertinence,

Unison: Deliver us, O Lord.

First Leader: Help us, O God, to love as Jesus loved, to be ready to sacrifice as Jesus sacrificed, to serve our fellow men in the spirit of Jesus Christ.

Unison: We pray it, O Lord.

SPECIAL FEATURE: Invite someone to tell briefly of some need in America today which young people should help to meet, as for instance: a home missionary who will speak of needs in the rural regions or in the crowded cities; a negro who will tell of how we may get rid of race prejudice; the representative of a Scout troop that is doing something to help poor or sick boys.

WORSHIP THROUGH OFFERING: Instrumental or vocal number during the offering.

PRAYER OF DEDICATION (by a Boy): This money we bring for the service of mankind. It is not much. We have not sacrificed much to give it. We pray, our Father, that Thou wilt accept it and use it to make lives better and happier. And as the days pass may we grow more thoughtful and more willing to sacrifice money and time and pleasure in order that those less fortunate than ourselves may know that "abundant life" which Jesus came to give mankind. Amen.

HYMN: "Where Cross the Crowded Ways of Life."

CLOSING SENTIMENT (by a Boy): "All true work is sacred. To make some nook of God's creation a little fruitfuller, better, more worthy of God. To make some human hearts a little wiser, manfuller, happier. It is work for a god. Blessed is he who has found his work; let him ask no other blessedness."—*Thomas Carlyle.*

By a Girl:

"To serve the present age,
My calling to fulfil,—
O may it all my powers engage
To do my Master's will!"

—*Charles Wesley.*

Third Sunday: Building a New Earth

STRUMENTAL PRELUDE: Medley of hymns, including the following tunes: Lux Benigna, Jewett, Pac Tecum, Lymington.

NISON: The Doxology.

EADER OF BOYS: And I saw a new heaven and a new earth. . . . And I saw the holy city, new Jerusalem, coming down out of heaven from God, . . . And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God. . . . Behold, I make all things new.—Rev. 21:1-5.

EADER OF GIRLS: Blessed be his glorious name for ever;
And let the whole earth be filled with his glory.—Ps. 72:19.

[YMN: "We've a Story to Tell to the Nations."

ESPONSIVE SERVICE (To be participated in by a number of boys and girls)

Boy: Righteousness and justice are the foundation of thy throne: Lovingkindness and truth go before thy face.—Ps. 89:14.

Girl: Lead us not into temptation but deliver us from the evil one.—Matt. 6:13.

Prayer by a Boy: We pray, our Father, for all persons who are suffering because of the evil which others have committed. We ask forgiveness for our sins. We pray for minds and hearts which will lead us to deal justly and mercifully with all persons. Teach us to be kind in our thoughts as in our actions. Amen.

Girl: Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Eph. 4:31, 32.

Boy: Bless them that persecute you; bless, and curse not.—Rom. 12-14.

Prayer by a Girl: Help us, our Father, who are in such need of forgiveness, to forgive freely and with love, those who have wronged us. Keep war out of our hearts. Keep peace within our homes, our churches, our neighborhoods, our lives. So may we become children of God. Amen.

Boy: The prophets throughout the centuries have longed for peace. They have looked for the dawning of the day of righteousness and good will.

Girl: Let justice roll down as waters, and righteousness as a mighty stream.—Amos 5:24.

Boy: And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isa. 2:4.

Girl: For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Isa. 9:6.

Boy: Glory to God in the highest, And on earth peace among men in whom he is well pleased.—Luke 2:14.

Girl: What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Mic. 6:8.

IT IS not the critic who counts, nor the man who points out how the strong man stumbles, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena; whose face is marred by dust and sweat; who strives valiantly, who errs and may fail again and again, because there is no effort without error or shortcoming, but who does actually strive to do the deeds; who does know the great enthusiasm, the great devotion; who spends himself in a worthy cause; who at the best, knows in the end the triumph of high achievement and who at the worst, if he fails, at least fails while daring greatly so that his place shall never be with those cold and timid souls who know neither victory nor defeat.—Theodore Roosevelt.

Prayer by a Boy: To righteousness we dedicate ourselves as Christian youth. To that forgiveness which seeks the well-being of our fellow men, we consecrate ourselves. We would live peaceably with all people. Make our nation great with righteousness, justice, mercy, and peace. Amen.

GLORIA PATRI: In unison.

OFFERING: During which may be sung as a solo: "Master, No Offering Costly and Sweet."

HYMN: "From Age to Age They Gather," or, "These Things Shall Be, A Loftier Race."

Fourth Sunday: The Brotherhood of Man

INSTRUMENTAL PRELUDE: Medley of tunes, including: Austria, Italian Hymn, Russian Hymn, Portuguese Hymn.

HYMN: "O Beautiful for Spacious Skies."

FIRST LEADER: The God that made the world and all things therein . . . made of one every nation of men to dwell on all the face of the earth.—Acts. 17:24, 26.

SECOND LEADER: God asks not "what have you done for your soul?" but "what have you done for the brother souls I gave you?"
Wherever a man suffers through the oppression of error, of injustice, or tyranny, there is your brother.
A solemn mission is ours: to prove that we are all sons of God and brothers in Him.

THIRD LEADER: Life, then, was given you by God that you might use it for the benefit of humanity.
You cannot, even if you would, separate your life from that of humanity; you live in it, by it, for it.
Trust in God.
Be faithful, and you will conquer.—*Joseph Mazzini.*

UNISON: John 17:18-23.

SPECIAL FEATURE: Let two young people be prepared to speak briefly (not more than three minutes each): show that much of the great music has been written by foreigners point out how many of the great discoveries and inventions were the result of the thinking of people in the Old World; show that the food that we use each day comes from all parts of the world; point out certain duties which we owe to foreign children in America and to the people in mission lands.

WORSHIP THROUGH OFFERING.

HYMN: "God the All-Merciful."

PRAYER (by a young person):
"O God, thou great Redeemer of mankind, our hearts are tender in the thought of Thee, for in all the afflictions of our race Thou hast been afflicted, and in the sufferings of Thy people it was Thy body that was crucified. Thou hast been wounded by our transgressions and bruised by our iniquities, and all our sins are laid at last on Thee . .
"We pray thee, O God for the graces of a pure and holy life that we may no longer add to the dark weight of the world's sin. . . . As we have thirsted with evil passions to the destruction of men, do thou fill us now with hunger and thirst for justice that we may bear glad tidings to the poor and set at liberty all who are in the prison-house of want and sin. . . . Help us in patience to carry forward the eternal cross of thy Christ, counting it joy if we, too, are sown as grains of wheat in the furrows of the world."
—*Walter Rauschenbusch.*

RESPONSE (by a Class of Boys):
We pray it for the sake of Jesus, our Leader.
We resolve it for the peace of the world.
We pledge the eagerness, the daring, and the strength of our youth
To Christ, His church, and our common humanity. Amen.

THE DOXOLOGY: In unison.

TEACHER, BE PREPARED

By Harriet Hill

I APPROACHED a young man in one of our New York City large department stores who was selling cottons, averaging fifty cents per yard, and as he was about to serve me the manager leaned across the counter and spoke to him in a low tone, then walked away. The young fellow colored and said to me, "Well I have to stay tonight."

"Are you so busy?" I asked.

"Oh! No," he answered, "it isn't that. I made a mistake, so I have to go to school. I went every night for two weeks when I first came here. Now I have to go one night if I make one mistake, and if I make two, I have to go for a week."

* * *

I LEFT that store much moved. *I* was teaching religion every Sunday to a group of future citizens. How many mistakes was I making! No one had ever told me that I ought to go to school to learn how to avoid mistakes! And I was influencing *lives*, while that boy was selling cotton prints at fifty cents per yard! Why such care in the selling of goods, and so little in teaching religion and morals? Is it not that the results of method in the former occupation are immediate, obvious and financial, while in child training they are more remote in time and subtle in effect? The child does not often complain if his church-school teacher is not skilful. She frequently complains of his inattention, but seldom attributes it to her own faulty technique. The junior boys' conundrum fits many a teacher.

"Why is a Sunday-school teacher like a camel?"

Answer: "Because she can go on for so long without realizing how *dry* she is."

She may not realize it, but her pupils do.

* * *

HOW SHALL she become more efficient? The national government, the state, the counties, and cities are expending millions of dollars in training teachers to teach the "three Rs"—but the fourth "R," religion, the most important subject in the whole science of education, is usually taught by those who have had very little or no training at all. I say *taught*, but are we really teaching religion even though we are in our places every Sunday and have a group of children before us? What is the test? The answer is *life*. The life of the pupil is the focal point. Not the lesson, not the organization, not the amount of memorization accomplished, but the developing life of the boy or girl whom we teach. His needs are manifold and our contact with them is through his interests. He must feel a gripping interest in the story and realize a relation in the situation presented in it to some problem in his own life. *He* must discover this for himself, not because you or I say so, but because it is true in his own experience. Through the guidance or suggestion of his skillful teacher, he discovers that the sublime moral courage of Jesus is the same quality that helped John Jones to tell the truth about the broken window. The kindergarten child illustrated this principle when she averted a quarrel with her little brother as they were contending for the same place in which to build a block house. Gathering up her blocks, she said sweetly, "All right, you may have the best place. You can be Lot. I'll be Abraham."

* * *

CHILDREN are very practical. They are dealing with realities. A little girl was asked why the disciples could not heal the demoniac boy. Her answer was based upon *her own experience.* "Because they did not have a grain of mustard seed." We cannot influence life with abstract ideas unrelated to the child's experience. He must appropriate truth and act upon it if he is to grow in grace. He also acquires much spiritual nourishment through contact. What spiritual germs is he exposed to in his contact with you or me? We have heard of "typhoid carriers" who spread the deadly germs all unconscious of their evil influence. Even so are their spiritual carriers. There are persons who permeate the atmosphere all about them with attractive goodness, while others exhale an evil influence wherever they go. But there are others, many of them in our church schools, who are influencing the boys and girls for both good and evil, all unconscious of the evil.

Do you realize that as you are trying to teach the Golden Rule to your class, you are far more effectively teaching either reverence or irreverence by your attitude during the service of worship and your promptness in arrival? Do you know that the thoroughness of your preparation for teaching the lesson is teaching more than the facts of that lesson—it is teaching the value of a task well done. While you are telling the story of David sparing Saul's life in the cave, are you teaching the truth of that lesson by your own self-control through trying circumstances, or are you losing your temper over trifles? What of your attitude toward your pupils? Is it sincerely cordial and friendly, or condescending and patronizing? What of your voice, manner, your interest in them and the events of their lives? Is your interest *genuine?* A little friend of mine was telling her mother of her teacher's plans for the class when suddenly she stopped and exclaimed, "Oh! Mother! I wish there wasn't so much *artificiality* about Miss Blank."

* * *

WHAT IS YOUR own attitude toward the lesson? An all too common one is this—"I must get this lesson into my head so that I can get it out into theirs." Our pupils are not receptacles to be filled with pious ideas. Only life can influence life. Are the Bible characters real, living personalities whose problems in their experiences reveal their relation to the same loving God whom we worship, or are they only names? If they are not real to you neither will they be to your pupils. You may ask, "How can I make them more real?" My answer is by learning more about the background of their lives, the geographical and historical setting, the contemporaneous history.

* * *

BUT FAR more important than their feeling toward these Old Testament characters is their attitude toward our Lord, Jesus Christ. Is He to them a meek victim of His enemies, or a victorious Hero? Did He live His life fully, joyously, in the consciousness of salvation for the world and loyalty to His Father? Does His life, death, and present glory mean anything that brings a thrill to these boys and girls? He said, "I came that ye might have life, and have it more abundantly."

Platitudes won't do. Your pupils must have living realities. We must work hard to attain and maintain the skill in teaching that will motivate these lives that are given to us to teach and to train. Nothing in this world is of as great value in the sight of God and man. We are competing with many, many interests and distractions—the movies, the radios, the picture sheets. We need more training than the young man who is selling cotton print. Above all, we need the help of Him from whom we receive our commission. May we be so true to our trust that when we all meet with Him, we may be able to say with the Patriarch of old,

"Here am I and the children whom Thou gavest me."

Is It Up to You

1. To Standardize a Church School
2. To Set Up a Convention Program
3. To Finance an Educational Budget

Then Read

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

THE PLACE OF EVANGELISM IN A PROGRAM OF RELIGIOUS EDUCATION

By James McConaughy

'O REGARD religious education and evangelism as antagonistic or mutual-exclusive is a foolish and fatal error.) regard evangelism and religious edu-tion as synonymous or equivalent is ually erroneous.

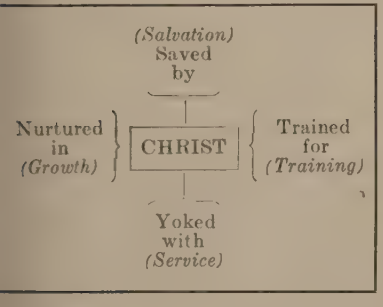
May we not say that the true place of angelism in religious education is like at of the sun in the solar system? It central and its influence must be all-ervasive. Or, like that of the heart in e human body; while it pulses freely, ere is life in every part.

Let us seek an answer to the question ggested by the topic in the light (1) the aim of religious education, and (2) the material it works with.

If religious education seeks to produce hristians who love and serve their Mas-r in this world, then Christian char-ter cannot be produced until Christian fe begins; and Christian life issues from ith in the atoning death and the tri-mphant life of the Saviour of men, the ord of Glory, which is the heart of the vangel. Religious education includes uch more than the message of evan-elism, but the results it seeks are un-btainable without it.

Dr. W. Edward Raffety, in his new ook, *Church School Leadership*,* uses is skill in graphic presentation to make his clear. We take the liberty of borrow-ng from, and adapting, his diagram. He says:

"This simple arrangement may help directors of evangelism to project an dequate policy of evangelism for their hurch schools."



These are the four parts in the work of eligious education, and salvation is the *irst*.

You cannot educate, "draw out," vhat has not been implanted. Modern edagogy is futile if it ignores the work f the Holy Spirit in regeneration, even n the little child. Evangelism, on the ther hand, is equally astray if it seeks he same *manifestations* of the new birth n the child as in the adult, and if it seeks o produce it by similar methods.

If, therefore, we seek to learn the place f evangelism in religious education by sking what religious education seeks to ccomplish, we must answer that it is *ssential*, and that religious education's true aim cannot be attained until evangelism has produced its fruits.

A similar conclusion is reached if we ask our question in the light of *the content of the Bible*, religious education's textbook. The Bible is much more than a textbook of evangelism. Its history illuminates our social duties and relations. The biography both warns and inspires. Its Ten Commandments do not contain saving truth. They make plain the need of salvation, and they afford guidance for the saved. The Sermon on the Mount portrays the life of the Christian; but not until Christ had purchased salvation for all men could the gospel of salvation be fully preached or clearly written. Its foregleams are found in such Scriptures as Isaiah 53 and Psalm 51; its proclamation in John 3:16, 5:24, and 6:37-40, as well as in Matthew 20:28 and Luke 19:10. For its full statement we look to such passages as Acts 4:10-12; 10:40-43; 16:31; Romans 8:14-17; 10:9, 10; 2 Corinthians 5:14-19; 1 Peter 2:21-25. A Bible from which evangelism is not taught is an emasculated Bible; a Bible from which evangelism only is taught is an incomplete Bible.

Winning As We Teach

Evangelism *must* have its essential and important place then in religious education, but where, and how? To this question there will be numerous answers. Let us here only state some general principles:

1. The evangelical message in religious education *must be adapted to the age and maturity of those who are being taught.* The evangelistic message has too commonly been conceived in terms which are applicable only to the adult. The child is not called upon by our Loving Master to "hit the sawdust trail," but he is called to know and love, not merely the Boy of Nazareth, or the Saviour who gathered the little children in His arms and blessed them, he must also know, and trust, and love the Lord and Master of mankind, "who died to save us all." The wise teacher of the little ones will not present, either by picture or by story, the cruel accompaniments of that scene of scenes on Calvary, but will, as soon as the child is old enough to understand it, make the Cross seem a precious symbol, because it expresses the Father's love and the Saviour's self-sacrifice.

Then, to boys and girls, of the junior age, the wise teacher will present the appealing considerations that lead to acceptance of Christ, and public confession of attachment to Him. He or she will emphasize such considerations as (1) loyalty to the One to whom we owe all the best that we have; (2) enlistment of life in service under His leadership, and (3) victory over temptation through His aid. Being a gospel of *good news*, it must emphasize *hope* and *conquest* and *service*. But, being a gospel of *salvation*, it must not ignore *sin*, and *deliverance* from its stain and power. Repentance cannot mean to the child what it does to the adult. The child does not *seek* Christ. If properly taught, the boy or girl knows that Christ is near, is loving, invites friendship, and discipleship, confession, and service. Consciousness of sin and assurance of forgiveness will very likely be more fully realized as Christian life goes on than they can be when that life is begun.

What needs emphasis is that there is just as *real* a beginning of Christian life for the boy and girl as for the adult, but *different in its experiences*. We are not faithful in our duty to boys and girls, whether we be parents, or pastors, or teachers, if we speak to them merely of joining the church. Confession is essential, and training for it important, but there must be something real to confess; there must be heart consent and trust as well as head knowledge. The boy or girl who understands and accepts 1 Peter 2:24; John 5:24, and Romans 10:9, 10 has the most vital preparation for church membership, and a solid foundation for further fruitful teaching in religious education.

The Ready Response

Boys and girls are ready for this step at an earlier age than most Christian workers realize. A few years ago information on this point was secured from two hundred missionaries of the American Sunday-School Union and the results published in an article in the Sunday-School World for June, 1918, on "How They Began the Christian Life." This showed that the average age at which these two hundred men began their Christian life was sixteen but one hundred and thirty-two expressed their conviction that they might have and would have begun younger if they had received the right teaching and help. (Eighty-three of the two hundred named the Sunday school as the important agency in leading them to accept Christ.) Some of their statements on this point are as follows:

If I had been asked to become a Christian by someone I had confidence in.

If I had been clearly instructed as to what acceptance of Christ meant.

If I had had more teaching and less exhortation about religion.

If my parents had been more than nominal Christians.

If anyone using God's Word had plainly shown me the way.

If I had been shown the joyous side of the Christian life.

If I had been understood by parents and pastor. I was timid and needed encouragement.

If I had been personally approached. All the appeals that I heard in my younger life were from the pulpit.

If the evangelistic appeal had been adapted to young people.

*Published by Fleming H. Revell Co., New York.

Recent figures (Athearn's *Character Building in a Democracy*, p. 133) go to show that the average age of joining the church has gone down from sixteen years to thirteen years, and this Dr. Athearn ascribes to the adoption of educational methods in church-school work. This is all to the good if the step is taken under the direction of God's Spirit working in the heart, and not merely through human persuasion, or because others are doing it.

At Any and Every Season

2. *We do well to take advantage of seasonal opportunities* in introducing evangelism, but should not be limited thereby. Decision Day may become as limiting a habit as the old-time revival season. Easter and Christmas are natural periods for stressing the gift of life to the Lord of Life.

In the same chapter of Dr. Athearn's book, on page 128, there is a graph with the striking heading, "August is the Devil's Month in America," showing how exceedingly few are the accessions to churches in that month. And yet the American Sunday-School Union last summer, by giving evangelism the place in religious education which I have advocated here, led several hundred persons —adults and young people, as well as children—to an intelligent and sincere acceptance of Christ as their Saviour and Lord, in connection with its tw hundred rural daily vacation Bibl schools in six of our western and norther states. It has now produced its ow Bible courses and other method help to promote such work on a much wid scale throughout rural America.

Where Christian life has not begu as it should, before reaching sixteen, ou responsibility for evangelism does no cease. Influence, service, and testimon unite in our teaching of evangelism We will evangelize effectually only a we *live*, and *practice*, and *speak*, th gospel of the Loving, Living Chris [*An address given at the Birmingha Convention.*]

MISSIONARY AND RELIGIOUS EDUCATION

By Herbert Wright Gates

WE consider the place of missionary education in religious education and the opportunities available in the missionary enterprise for character development through activities.

The Aims of Religious Education and Missions

IN the report of the Committee on Education concerning leadership training we find these words:

"There is a growing conviction that only a thoroughgoing application of the principles of the Christian religion can save our so-called Christian civilization from moral and spiritual disaster. Careful students of our times warn us against the essentially pagan character of many of the dominating motives of our present social order. They clearly perceive that our modern world must find its balance, its social sanity, its moral undergirding, and its spiritual dynamic in a genuine revival of religion.

"There is an equally strong conviction that the best method by which we can introduce into society Christian controls, motives, appreciations, and ideals, is the educational method. There is recognition not only of the fact that religion can be taught, but that it must be taught if we are to permanently reconstruct human experience in terms of the Christian way of life. We live in an educational era and all nations are aware of the fact that what they would have in the life of their people, they must first put into their school system."

The aim expressed in these words is that of the moral and religious regeneration of our social order, not merely that of fitting the individual for a future salvation. Even when the hope of heaven is strong we know that the only sure road that way is through a serviceable Christianity in this life.

The aim of religious education is, therefore, identical with that of the modern missionary enterprise, which seeks to help the nations of earth, through knowledge of God as revealed in Jesus Christ, to build a better world here and now.

Method in Religious Education

THERE has been progress in all educational work toward a program which centers in the experience of the pupil, both as the starting point, and as that which gives interest and significance to all the rest. This is the true meaning of the project principle of which we have heard so much, and which has been much abused through misunderstanding and careless application.

The project principle is nothing new, is not a patent method, and is not a substitute for study and hard work. It is, on the contrary, a means of getting both done to better effect.

The project principle applied to religious education means that we shall no longer content ourselves with teaching about religion as it was two thousand years and more ago, but that we shall also enlist our pupils in the Christian enterprise of today, seeking in the past experience of the race that which may help us to meet the present problem.

This indicates the place of missions and of missionary education in our religious educational program. Missions is not something apart from Christian experience, nor even an extra and special manifestation thereof. It is the spirit of Christ at work in the world, the expression without which the spirit itself becomes flabby and dead.

Missions furnish the raw material out of which we may construct a project curriculum of religious education.

Missionary education is, therefore, an essential and integral element in true Christian education. It must not appear as an extra, or a side issue. As long as this is done, so long may we expect to raise up men and women who will cheerfully claim good standing as Christians and disclaim interest in missions at one and the same time.

On the other hand, so long as we continue to place undue emphasis upon intellectual attitudes rather than personal relations and conduct in religion, so long may we expect the sort of inconsistency now apparent between professions of orthodox faith and anti-social conduct, unchristian race relations, and aut cratic dogmatism.

Opportunities for Character Deve opment Through Activities

THESE can be better presented co cretely than otherwise.

There is the case of the Christmas bo which some years ago the junior depar ment of a certain church school in t north sent to a school for southern mou taineers. It all started with a discussi of what should be done to celebrate t coming Christmas season, a discussi begun months before the event.

The members of the school had pr sented to them four or five differe places where their interest might cent and they chose this one. Then co mittees went to work to find out the ne essary facts: what kind of school it w the ages and names of the pupils, wh they wanted for Christmas, and so o

They also planned ways and mean saved money, earned more, and wi many instances of genuine sacrifi Finally the box was packed and se but the end was not yet. A day or before Christmas came a box from t mountain school to the members of t department. When the cover was a mass of fresh holly was disclosed pick for these juniors by their friends in t south. That was the climax and co pleted the circuit of good-will and fello ship in mutual service.

In another school, much like t ordinary garden variety school, a class boys once decided to get up an origin missionary program. They did, successfully that, on the day it was p sented, the school listened with unusu interest, gave an offering far beyond t average, and the class giving the progra also gave more in proportion than an one else. That was good, but only t beginning.

Some months later these boys ca seeking admission to the church. answer to the question: "Why do y wish to join?" all answered in much t same way.

"You remember that play we gave

day school? Do you know that was first time we ever had a chance to anything all our own, that seemed to it? It made us feel as if we had some-g to do with the church, and now we t to belong."

n a western church, a group of young ple wished to put on a play of some to raise money for a missionary se in which they were interested. t it might be appropriate in every , they chose to dramatize for them-es the Book of Ruth. The rehearsals e well under way when the girl who cast for the part of Ruth came the director, saying: "I can't do ."

Why not? I think you are doing ly," was his reply.

O, I don't mean that!" she exclaimed. can act the part, but I'm not good ugh."

I see," was his response. "Well the t remedy for that is to go right on h the play. You are too good a sport drop out and leave us in the lurch v."

Some days later this girl's mother ke to the same director. "What have you been doing to my daughter?" she asked.

"Nothing that I know of," he replied.

"Well, something has come over her. I have been a good deal worried and often hurt with her thoughtlessness toward me, and of late she has been just the opposite. I would like to know to whom I am indebted."

"To a Moabitish maiden of long ago," said the director. "Come to the play the young folks are giving and you will understand better."

There is probably no way in which one can more thoroughly get himself into a sympathetic understanding of the thoughts and feelings of another character, and incidentally catch something of that spirit, than through sincere portrayal in dramatization. I have been told that scores of young people have found their way into foreign mission service through the influence of Miss Applegarth's play "The Pill Bottle."

* * *

TIME will not permit the multiplying of examples, as one might easily do. Consider the opportunities for character development and the traits of character that were developed by these few.

There was distinct growth in friendliness and respect for others, an important equipment for the solution of some of our most pressing problems. The desire to serve grew with its exercise and produced marked differences in the attitudes of many of these boys and girls. The sense of partnership that led to the desire for full membership in the church on the part of the boys who got up the missionary play is a vital factor in recruiting for church membership. In all of these enterprises there were developed valuable skills: skill in judgment, in planning, in carrying out plans.

We come back to our starting point. Missionary education and Christian education are really one in aim. No program of education that leaves out the missionary spirit of service can be called truly Christian. On the other hand, it is hard to conceive of any source of material or of activities that will so thoroughly revitalize the educational work of the church as that to be found in the missionary enterprise. [*Substance of an address given at the Birmingham Convention.*]

WORSHIP PROGRAM FOR THE ONE-ROOM SCHOOL

By Leon B. Shorey

ELUDE: (Organ or piano) at exact hour o start session; teachers should be in places at least five minutes before that, o encourage quiet atmosphere of rev-erence and worship.

LL TO WORSHIP: (School stands and remains standing until after the prayer ymn.)

Supt.: "I was glad when they said unto me, 'Let us go into the house of the Lord.' " (Ps. 122:1)

School: "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name." (Ps. 100:4)

All: "For the Lord is good; His mercy is everlasting and His truth endureth to all generations." (Ps. 100:5)

YMN: Inspirational. This should be carefully chosen so that the words will really mean something to the children and thus develop a worshipful attitude; for instance, "I was sinking deep in sin far from the peaceful shore," means nothing to them; on the other hand, "I am the child of a King," "Oh Master, let me walk with Thee," "Fairest Lord Jesus," etc., do mean something to them. They should *understand* the hymns.

ALL TO PRAYER:

Supt.: "The Lord is in His holy temple."

School: "Let all the earth keep silence before Him." (With bowed heads a minute of silent prayer followed by a short concise prayer by someone asked in advance; the prayer should be one easily understood by the children, dealing mostly with the things of every-day experience and the Christian's duty.)

RAYER HYMN: (One stanza) Sung from memory. Suitable hymns. "What a Friend We have in Jesus," "Sweet Hour of Prayer," "How Strong and Sweet My Father's care."

FELLOWSHIP FEATURES: New members or visitors introduced. Birthdays recognized properly. Honors given where such are due. Announcements when absolutely necessary. (All notes should be posted on a bulletin board where all can read.)

SPECIAL MUSIC which should be provided as often as possible; in case there is none, have a hymn.

BRIEF STORY: (Told, not read, in two or three minutes). The story should have to do with problems of the daily life of children or young people and the way to settle these in a Christian way. This should be told as a *story* without a moral tacked onto it. See the stories for each Sunday in the junior worship services of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

OFFERING SERVICE:

Supt.: "Let each man do as he has purposed in his heart; not grudgingly or of necessity; for God loveth a cheerful giver."

School: "Freely ye have received, freely give." (At this point treasurers, or some one from each class, go forward with the offering of the class and place it in the baskets. Sentence prayer by the superintendent.)

CALL TO STUDY:

Supt.: "Show me thy ways, oh Lord; teach me thy paths."

School: "Lead me in thy truths and teach me, for thou art the God of my salvation." (Ps. 25:4-5). (At this, the piano or organ plays softly and the pupils pass to their classes).

LESSON STUDY.

DISMISSAL SERVICE: At soft music from the organ or piano, the classes come together for about five minutes. This service should not be burdened with unnecessary items which detract from the atmosphere of worship and reverence, as reading of records, etc., this is of no value at all, and does more harm than good. If it is desired to know the records of attendance, offering, etc., this should be tabulated and posted at the secretary's desk for those who care enough about it to go up and see it.

The only item of this service should be a *hymn*, and, if desired, the story which has been mentioned before may be told here instead; followed by a *benediction prayer* for help through the coming week for those who try to follow the Lord and do His will.

(*Note:* In the place of the special music mentioned above, there could come any special items; it would be fine to have frequently Scripture recitation by individual members, or by classes who would be assigned this work far enough in advance to be thoroughly prepared on it; for the sake of the speakers and the hearers have this committed to memory as often as possible, for they should learn much Scripture. Avoid unison reading by the whole school for (1) the versions differ and thus cause difficulty in keeping together, and (2) unison reading is seldom understood by the readers and so tends to form the habit of reading Scripture unthinkingly.

To be successful this program should be well planned out and arranged in advance of each Sunday with nothing left to the "last minute." This is somewhat different from the programs which we usually follow and may take a few Sundays to go off well, but I am sure that when worked up faithfully it will bring good results in a better atmosphere of worship and reverence than has been secured before. By no means go back to the old style of unprepared, monotonous "opening exercises," just because some unprogressive people may prefer to stay in a rut.

It can be seen that in preparing this suggested program I have worked out one which will be more favorable to the young people than to the adults. It is impossible to meet the needs of all ages at the same time, so I have chosen to care especially for the young folks; they need care more than do the adults, and the adults can get more out of this program than the children could get out of an adults' program.)

THE PLACE OF THE STATE COUNCIL

By E. W. Halpenny

I HAVE no desire to "depart in peace" because of what "mine eyes have seen." For twenty-five years I gave the best that was in me to the cooperative Sunday-school effort under the old regime (independent) and while some may still contend therefor, doubtless with good arguments in favor, I am compelled to express delight at being now privileged to direct the activities of a state "reorganized" as carefully as possible, both in letter and spirit, an auxiliary of the International Council.

There are some who feel that the strength of the International Council of Religious Education lies at the top where an ever increasingly efficient correlation of forces is demonstrated. I would not, in any sense, underestimate that feature, but am convinced that the more important function is that of the state council where the principles involved must be demonstrated.

Underlying Principles

THE UNAVOIDABLE "dual obligation" and the "essential unity" of the process of education are two principles which render any effort essentially limited that does not include the spirit of the Council. The first of these dual obligations is as dominant as sunshine. "No man liveth to himself." Every individual has a self obligation. That, in itself, is dual. There is a self obligation fulfilled only through others. There is also a general obligation. This is not questioned in social and civic life. It is high-handed. What little a man has may be sold for taxes without stopping to consider the need of bread and butter for his family. The obligation of citizenship is a hard taskmaster. The best family life in the home, and the strongest fire-side influences, are contributions to community life, but as soon as the family leaves the front door, most things are "in common," whether they will or not. Compulsory education laws, laws of health and sanitation, and many other life contacts also illustrate.

In religious life this is also true. We have, and ought to have, our fire side (local church) and family (denominational) alignments. But in common with the community obligation of the social and political life, there is demanded the largest possible Kingdom vision and mutual endeavor. "No man has money enough to discharge all his obligation to God." No man can by loyalty to his own denomination discharge all his obligation to the "Kingdom of God," any more then by being a good father and husband he can complete his civic obligations.

The unity of the educational task suggests a second great underlying principle. According to Webster, education is "the impartation or acquisition of knowledge, skill, or discipline of character." A careful study of Webster will provoke surprise at how great the emphasis is on "character" as a product. Our very nomenclature and practice implies a duality. We recognize "general" (formerly called secular), and "religious" as descriptive of two great factors in the process, general aiming at "social sufficiency" and religious at "social efficiency." Hence such keen settings as that of Theodore Roosevelt—"Man educated in mind and not in morals is a menace to society"—and Dr. Francis G. Peabody—"Man is educated when he is master of himself and of his task."

Still the process of education is a unit. All influences enter one center. The sum of all is character. It is impossible to separate the family altar and the movie, the Sunday-school paper and the bill board, or comic supplements, the fireside and the street. The only successful attack that can be made upon the great negative influences is a concerted, community attack. The atmosphere of the school room or the school yard will not change much until a community sentiment demands it. A lone parent complaining about a text book will not get far until the community is aroused. It requires a general community prejudice to remove an undesirable personality in the form of a teacher. The standards of the community in general atmosphere, the ethics of recreation, the idealization of conditions, are dependent upon the unity of the spirit. The state council of religious education, with its county and district auxiliaries, is the sole and only wide-spread auspices expressive of Protestant Christian unity of spirit and effort.

Pertinent Demands that Compel Cooperation

THE FIRST great need of any community is a "religious education psychology." We are all familiar with a "fire psychology" or a "small-pox psychology." Any conflagration, or health scare through disease epidemic, creates a community atmosphere in an instant. All but the very, very young will remember the power of this principle in the financial campaigns during the war. Law is the crystallization of public sentiment, and emphasis upon law enforcement rises and falls with the same. Our machinery for carrying out a great program is perfect. We are waiting for the dynamic of unanimity more than for any other thing.

The second is an investigation of conditions. We have been appalled again and again at the revelations which recent investigations disclose. The *Indiana Survey* is known to all. The facts concerning individual communities need exposure. A little city, under 15,000 population, recently carefully canvassed, disclosed over 2,000 Protestant children neither reached nor touched. Of 829 junior high school (also Sunday school) boys and girls, only 131 could tell what book in the Bible contained the ten commandments; only 271 could write the first ten words of the Lord's Prayer correctly; and only 77 could quote one Beatitude and tell who spoke them.

Third. Common sense demands the fullest and fairest exchange of helpful ideas. It is inconceivable that any person having the spirit of Jesus could hesitate to give to a fellow worker anything and everything that might help him. On the other hand, no one can be loyal to his own and not reach out to get the best afforded, no matter what the source.

And fourth, the consciousness of strength which comes from a realization of the frequently sung, but not often meant, lines of the old hymn

"We are not divided; All one body we"

is needed by every worker. The magnitude of the task, the snail-like progress, the vastness of the unaccomplished demands the greatest possible economy of time, energy, money, and man power. It is not alone at the top these principles are needed. Infinitely more are they essential "on the firing line," in the "front trenches." The state is the battle ground.

The Outreach of the Spirit of Cooperation

IN MY RECENT visits to different parts of the Moslem world, I was solemnized and humbled to find that the principal argument the Mohammedan used against us is that of our divisions." I quote John R. Mott in a recent issue of the *Christian Century*. And more recently still in a current church paper Dr. Joseph Fort Newton writes, "What a spectacle it is! Sect over against sect—some of them small enough to be called insects—as if Christ were divided and his seamless robe torn to tatters! What can a divided church do in behalf of a united world and the realization that the good of humanity as a whole does not actually exist? What imaginable relation do the questions which divide the sects have to the actual issues of our age? None at all. There is not a sect whose original reason for being is valid today and yet they persist like old ruts so deep that they ruin a road." It is high time we refused to sing the stanza of "Onward Christian Soldiers" which reads

"Like a mighty army,
Moves the church of God
We are not divided,
All one body we."

until an increased manifestation of the spirit therein expressed more fully justifies those lines.

Many years ago John R. Mott uttered this prayer, "Oh, God, forgive us if our vision of life has been the vision of the jungle." The Calvary vision is preferable.

The program of research, of scientific study, of administration, is sufficiently to interest and challenge the entire Christian church. The necessity for

proach to, and cooperation with, ards of education, city councils, cham- s of commerce, state legislatures, ke unity, beyond mere sentiment, perative. A well developed state ncil of religious education is not only equate, but also indispensable to this ncrete and authoritative expression. h an irresistible army will challenge l, defeat it, and furnish power to build. Three years ago I visited the city of ma, in Dallas County, Alabama, in the erest of cooperative effort. I found man whom I sought, a splendid ristian layman, judge of the Circuit urt. The court was in session. The rtesy of sitting within the bounds of the court being extended, I watched the proceedings for two half days. Round and round, with exasperating deliberation, moved the mighty machine. Now and then the product appeared —a condemned citizen. Three of them were, as a matter of course, dispatched to the state penitentiary while I remained. I noted many, whom I knew, of various denominations intermingling in the court room without question. My friend, the judge, was superintendent of a Presbyterian Sunday school. The rector of the Protestant Episcopal Church was present, and many others. I inquired of the prosecuting attorney as to the "cost of the mill." My question seemed to interest him. After consultation, he reported "about one thousand dollars per day." The court was then *enjoying* a three weeks session, with assurance of another session for one week in the autumn. Eighteen thousand dollars spent in three weeks *by active and unquestioned cooperation on the part of all the denominations.* I left the court room with a query in mind which, as yet, has not been answered. "Why do we, without hesitation, without question, cooperate to punish a poor fellow when he has gone to the bad, and at the same time persistently resist efforts to lead us in cooperation to prevent him from going thither?"

THE CASE OF THE SEVEN BOYS

By Albert J. Murphy

OMETIME ago an announcement appeared in the INTERNATIONAL JOUR- L to the effect that a prize would be en by the Department of Religious ucation of the University of Pitts- rgh for the best answer to the following oblem:

A judge in a small town near Pittsburgh sentenced seven boys between the ages of fifteen and seventeen to attend the Sunday school of a certain minister for a period of ten months. These boys constituted a gang of thieves and burglars. When the judge sentenced them to attend the Sunday school he thereby sentenced the minister to see that they were given effective religious education. The minister wants to know what to do. If you were in his place what methods would you use to change these boys into responsible Christian citizens? How would you go about the solution of this problem?

The prize was won by Reverend Clay- n E. Williams, Director of Religious lucation in the First Presbyterian urch of Poughkeepsie, New York. ext in order of merit were the sugges- ns submitted by Cora Bailey of the ushton Methodist Episcopal Sunday hool, Pittsburgh, Pennsylvania, and rma F. W. Hall, a high school teacher Oakdale, California. The judges were ofessors W. W. Charters, School of lucation, University of Chicago; Wil- m T. Root, Department of Educa- nal Psychology, University of Pitts- rgh; M. Hadwin Fischer, Professor of ligious Education, Lutheran Seminary, ttysburg, Pennsylvania; and Albert J. urphy, Professor of Religious Educa- n, University of Pittsburgh, chairman. The prize solution to the problem is en in full. Since the suggestions en in other responses were of value d would be of considerable interest to nday-school teachers, some of them are e given *in* summary.

Suggested Outline for Solution

Primary Considerations.—In view of the gravity of the situation involving the lives and characters of seven boys at a crucial period, I should consider this problem to be of equal importance with any problem which a minister might face and therefore demanding all the possible consideration and effort that he could spare from other necessary duties. Hence this somewhat extensive and intensive plan for solution.

No detailed solution can be presented inasmuch as method and subject matter must be governed by the interests and problems of the boys. The solution must therefore proceed from one step to another allowing of no fixed, detailed plan. In other words, circumstances govern method. What is given here is a method of procedure.

To make certain the carrying through of the plan despite contingencies, I should present the problem and this plan for its solution to a committee of three men who would take upon themselves the responsibility of the working out of the plan. For this committee I should choose the three most intelligent, open-minded, dynamic men I could find in the church or out.

Diagnostic Survey.—The first step in any remedial work is diagnosis. With the aid of these men I should begin at once a survey of conditions. Upon this survey all the details of our plan would depend. The purpose of the survey would be to furnish data in the light of which we might select the group leader, choose group activities, and decide upon a curriculum. In order to aid in this survey I would, as soon as possible, try to discover who is the "ring leader" of the gang, win his confidence, and gain his cooperation. This might involve taking him out to dinner, or to a show, or to a hockey game, or joining with him in some activity in which he has an interest. The survey would include the following matters and might be accomplished by the means suggested:

(a) Survey of home situations to find home ideals, habits, form of control, means of amusement, and problems in the light of which a program for the boys might be worked out. This information might be secured by visits, conversations with friends of the boys, the parents, the judge, the court investigator, and so forth.

(b) Survey of the boys' interests. This information might be secured through conferences with the boys, questionnaires, observation of their activities, and so forth.

(c) Survey of the boys' occupations —the way they spend their time. This information might be secured through the parents, court investigator, and so forth.

(d) Survey of the boys' ideals. This information might be secured by an interesting true or false test based upon possible problems revealed by a, b, and c, and by conversation, and through a short study of the psychology and activities of boys of this type and age. I do not know just what interests and satisfactions are at the root of this criminal activity but I should imagine that among them would be love of adventure, desire to have money to spend, companions and comradery in adventure, and loafing and desire for something to do.

(e) Survey of probable problems which they face, consciously or unconsciously. This can be done by methods similar to the above.

(f) Survey of personality. This should include the intelligence quotient of each. Their dominant characteristics, their motives, their life histories. This information could be gathered by a psychologist or a psychiatrist.

(g) Social survey. A survey should be made of the personalities of their social environment and community conditions which have contributed to the moral breakdown of the boys. This information could be gained by talking with the boys and through a personal investigation of the community factors which influence the boys.

Objectives.—With the above survey as a background certain general aims or objectives should be formulated. These aims should be stated in terms of definite ability and behavior; that is, in terms of ideals translated into trait actions. They will in each case depend upon the nature of the difficulties faced with each

boy. The aims should be so definite as to be translatable into specific procedures. These procedures should include the reconstruction of community factors as well as definite work with the boys themselves.

Choice of Group Leader.—It is possible that when the survey is yet under way sufficient will be known of the situation to indicate who should be selected as the teacher or group leader for these boys. The choice of a leader should be determined by the interests of the boys that he may have many points of contact with their lives; his ability to adjust himself to the situation; his initiative and willingness to enter into this plan of solution; his practicability as an educator; his general type of mind which should be analytical and quick to understand; his character or personality which should be virile; and the amount of time he can give to this work. I should say that every one of these traits should be taken into consideration, character, willingness to coöperate with the plan and his knowledge and experience of the interests of the boys being of prime importance.

The man to whom the work is presented should have an adequate understanding of its importance and be relieved of all other responsibility in church work. He and the committee should work together, allowing him all necessary initiative and giving him all possible support in working out the plan.

Course of Study.—The course of study for this group should not be one of the stereotyped courses generally provided for the Sunday-school classes, however good one of these might seem. The curriculum for this group should be based on a study of the objectives stated in terms of ideals and conduct and be decided by the surveys b, d, and e, considered in the light of a and c and should be flexible and modifiable as new problems show themselves in study.

The method used should be the project and case method involving purposeful study of an assignment stated in terms of a problem, suggested references for light on solution, adequate discussion, arrival at some group solution, and a subsequent conduct assignment or activity project. Such a study should make use of example, suggestion based on group approval, reasoning, and personification, all in terms of their life interests. Building on such ideals as the group had—sportsmanship, playing the game, loyalty to gang, and others brought out by the survey—appreciation would be stressed to produce an emotional response leading to activity in conduct. Biblical material would be used to throw light upon the solution of the problems discussed.

Group Activities.—It is a fundamental law that we learn by doing. Habits are formed by action and in no other way. Therefore the class should have a curriculum of activity. Use the information gained by the surveys and find some interesting problems capable of solution by this group and involving such satisfactions as mere motives in their criminal activity yet sublimated. Adventure, excitement, and secrecy are suggestive. These activities should involve the trait activities outlined in the projects and the aims outlined above. In other words, plenty of practice should be given in the traits and actions which are the opposites of their difficulties or faults and this practice should be accompanied by satisfaction.

If at all possible, there should be weekly meetings, social in nature, with retreats, hikes, expeditions and trips involving a development of a social consciousness (camping, stunts, "good turns," contests, etc.). These should be planned for in the class and *by* the class and the projects investigated and actually worked out on a basis of "the highest good for all concerned."

Organization.—The group should be handled as a unit unless the boys constituted such a problem that separation would be the only solution. It is barely possible that there might be some strong charactered, all-around boys who might be added, but only provided the "community of interest" was not destroyed. I am not sure about this point. If a strong enough group were already organized in the school, it is possible that the new boys might be assimilated, though I question its advisability at first. Possibly it might follow at the end of six months or at the end of the ten month period.

At the beginning I should not force the group into the school. Let them be a part of the school but make nothing of it and, above all, do not make them conspicuous in the school in any way. Cautiously work up the group's interest and place in the school. Let the group be self-governing, working out its own plans, but never haphazardly. Guidance through the working out of the preliminary problems involved and suggestions as to method and data should be given along the project line. Solutions and subsequent activities should come from the boys. Given a social consciousness and adequate data, the boys should tend to make wholesome solutions.

General Suggestions.—Let the teaching method and material be guided by the interests and problems of the boys. Be concrete, working from the concrete situation to the general and ideal. Be firm, but avoid forced interest where at all possible. Let the leader and the teaching be fundamentally idealistic and religious from the first but never dogmatic or moralizing. Let all problems and projects be carefully planned in advance by the leader that he may lead the thought by questions and suggested data. Let no problem be solved on the spur of the moment unless absolutely necessary. Do not, however, work out the problem for the boys, nor make its point so bald that it is practically moralizing. The boys would see through such a sham.

Bibliography.—The reading of the following books would be advisable: Coe, *The Social Theory of Religious Education;* Coe, *Law and Freedom in the School;* Kilpatrick, *The Project Method;* Strayer and Norsworthy, *How to Teach;* Shaver, *The Project Principle in Religious Education;* Charters, *Curriculum Construction;* Bobbitt, *How to Make a Curriculum;* Newman, *Moral Values in Secondary Education,* Government Bulletin 51, Government Printing Office, Washington, D. C.

* * *

THE ABOVE answer submitted by Mr. Clayton Williams was regarded as best by the judges because it presented a definite plan of action and contained the essential factors. Many of the other papers contained excellent material and procedures, but no single paper contained a complete plan such as is given above. In general the papers emphasized the great opportunity of the church in this case and the social responsibility of the church in general. There was a good deal of emphasis upon the need of a careful study of the boys, their home life, the people with whom they came in contact, their ambitions, interests, ideals, and the community situations. Great emphasis was placed also upon the character of the teacher; strength, vitality, and ability to associate with and understand the boys being essential. It was generally conceded that the social and play life of the boys should be emphasized and that through outdoor sports, games and hikes they should be provided with the kind of satisfactions they sought in crime. It was felt by practically all the writers that original lesson courses were necessary to meet the particular case; that the stereotyped material printed at a distance would be practically useless. The type of lesson material mentioned most was hero stories from the Old Testament and the study of great biographies. Christ and Christian principles should be presented from a manly, reasonable viewpoint. A large number felt that a large part of the success depended upon the right attitude toward the boys. They were not to be regarded as sinners above all others but simply boys that had made a mistake. The attitude of expecting the best of them was pressed. A large number of the writers felt that a curriculum of activities and social projects should be basic. Throughout all of the papers there was an earnestness and devotion to religious ideals and an emphasis upon the prayer life of the teacher.

Good papers were submitted by the following: Grace McCarty, Instructor in Character Education, Warren, Ohio; Mrs. John Richards, Elmira, New York; Mrs. A. S. Knapp, Syracuse, New York; Mrs. Joseph Lloyd, Pittsburgh, Pennsylvania; Paul B. Covey, Manchester, New Hampshire; Elizabeth L. Foote, Syracuse, New York; Mrs. E. L. Tyner, Ridgeway, Missouri; Mrs. Charlotte Sweney-Sedgwick, Ottumwa, Iowa; Mrs. Robert Van Meigs, Quincy, Illinois; Mrs. C. L. Barrett, Hartford, Connecticut; William A. McKee, Pastor North Tazewell Methodist Church, North Tazewell, Virginia; Mrs. Eva C. Doolittle, Middleton, Massachusetts; B. A. Billings, Rochester, Vermont; Roscoe Evans, Principal Franklin school, Oklahoma City, Oklahoma; W. H. Irwin, Naramata, British Columbia; Omar C. Ebenhack, Pittsburgh, Pennsylvania.

THE HOME INFLUENCE IN RELIGIOUS EDUCATION

W. A. Pottenger

)RESIDENT CALVIN COOLIDGE in addressing the 1926 Convention of e Boy Scouts of America in Washington, ay 2, made this most significant state-ent:

:"I am convinced that there is no sub-.tute for the influences of the home and religion. Those take hold of the inner-ost nature of the individual and play very dominant part in the formation personality and character. This most cessary and most valuable service has be performed by the parents or it is ot performed at all. It is the root of mily life. . . . . Parents cannot .ift their responsibility."

"We therefore appeal to all parents our great city to set their children on e path of life with the high spiritual pulses of religious ideals."

When God established the family the basic unit of social organiza-on, He placed upon the father and other a sacred and serious responsi-lity. The primary duty of the home s in the rearing and training of the ildren born into that home. In a hristian home this means the nur-ıre of childhood in the knowledge nd understanding of the Heavenly ather and His son Jesus Christ. also means teaching childhood o believe and practice the principles f right living found in the Word of iod. Public and church schools can nd do aid greatly in the processes of ıoral and religious education. But othing transcends the influence of ome life and home environment.

If the teachings of Jesus are to be-ome vital in the life of a child, they ıust enter into the everyday activi-ies of home life as the sustaining ele-ıent of ordinary day-to-day living. Ve cannot disassociate the principles f living taught by the Master Teach-r from routine of every day. Just as fe itself is a unity, so education whether ecular or religious is the development nd growth of every element and func-on that is a part of life.

Betts and Hawthorne in their recent ook, "Method in Teaching Religion" ay, "It is those influences that enter ıto life early and that are constant a their pressure on the expanding ul that are able profoundly to de-ermine its quality and shape the course f its development. Only as religious oncepts are built in with the growing ody of the child's general knowledge nd thought will they become a part of is mental structure and continue as a ependable factor in shaping decision nd action. Only as religious acts and eeds become a part of the general ructure of habits by being interwoven ith them as they grow and strengthen om earliest childhood, will religion ecome an integral part of daily life and xperience. *Make vital religion an in-gral part of the child's education through e whole period of his plastic develop-ent.*"

How to Do It

Granted that vital religion should become a part of the whole period of the child's development, the greatest concern of thousands of Christian parents is, How can it be done? This brief article cannot attempt to cover more than one or two suggestions for the development of this religious experience in the home. Nothing is more important than the attitudes, behavior and speech of the father or mother. Children are great imitators. They are also quick to discern unnatural reactions. Vital religion cannot be imparted with much success unless there is a real spiritual atmosphere to begin with. When parents themselves consciously seek to follow the Master in everyday living, then the finest conditions exist for teaching their children to live the Christian life.

By Reynolds

Samuel

To help a child grow spiritually by placing in his hands good books is one of the finest contributions the home can make. It introduces him to fields of untold beauty and enjoyment which he himself may explore endlessly. And what book is better than the Holy Bible itself? Not the Bible as it is usually found, printed in the small, crowded type so difficult to read even by adults—but the Bible as it is published, for example, by the John Rudin and Company, Inc., of Chicago. They have succeeded in making the Bible a real and living book. They have not added anything to the Bible, they have simply set the Bible in such a way as to make it a most readable and attractive publication. They have illustrated the Bible with the masterpieces of religious art of all centuries and have arranged the stories so they are of continuing interest to children. As Dr. Hugh S. Magill, Secretary of the International Council, says of this publication, "The Book of Life is an unusually valuable set of books. The great Bible messages and stories are presented in most attractive form. The work is based on sound educational principles, and has high literary and artistic merit. It will make a real contribution to the religious education of all who are privileged to use it."

Many parents deny their children the beautiful interesting stories of the Bible because they think they cannot be understood. Mabel Ansley Murphy in a current number of *The Christian Herald* says of the seven-year-old, "The child may have plenty of wonder stories of the Bible, stories emphasizing the goodness of God and His love. Most of the stories will also teach the necessity for obedience. Remember in all story-telling, reading and choosing of books for the little child that his imagination carries him far beyond his experience and that his emotion is not bounded by what he has known. A child loves words not wholly understood. Try him and prove this truth for yourself."

Maurice Francis Egan in his autobiography tells us that as a little child he was given first the New Testament. He says, "I became sincerely attached to the Acts of the Apostles. And I came to the conclusion no one could tell a story as well as our Lord Himself. . . . It was easy even for a boy to discover that the morality of the New Testament was the standard by which life should be judged."

In addition to surrounding a child with good books and especially the Bible so set up and arranged that even its physical appearance is attractive, the family altar, or worship circle offers another wonderful opportunity for training in religion. Much has been written on this subject. The principal fault has been the failure of parents to permit children to enter whole-heartedly into the service. Let them select the hymn and Bible reading; let their prayers be their own and not simply committed ones. Let the family worship be simple, spontaneous and free. Introduce elements of interest such as brief interpretations of great hymns and beautiful pictures. Keep away from the monotony of a uniform service. The Educational Department of the John Rudin Company will gladly send free helpful suggestions along this line to those who may be interested.

If religion is a normal part of life, it must not be submerged but cultivated. Children respond as easily and normally to religious teaching as to any other activity. The home must assume its primary function of being responsible for the religious development of its children. Christian character building is the fundamental task of a Christian home. Let us as Christian fathers and mothers wholeheartedly seek to fulfill our God-given responsibility.

For the Summer of 1926

Lists of Summer Assemblies, Camps, Conferences and Schools

The following responded to the Journal's inquiry

ALABAMA

Dates	Places	Name of Schools or Conference Camp, Assembly, Institute, etc.	Under What Auspices
June 8-17	Fairhope	Y. P. Conf.	So. Pres. Church
June 14-25	Montgomery	Pastors' Summer School	Gen. S. S. Board, M. E. Ch., S
June 23-30	Montgomery	Tri-State Y. P. Conf.	United Christian Missionary Soc.
Aug. 9-15	Wadley	Bethlehem College Summer Sch. Chr. Ed.	Christian Church

ARIZONA

June 21-28	Prescott	Epworth League Institute	M. E. Church
Aug. 18-28	Flagstaff	Baptist Assembly	Amer. Baptist Pub. Soc.

ARKANSAS

June 16-23	Petit Jean Mt.	Y. P. Conference	So. Pre. Church
June 16-30	Conway	Pastor's Summer School	Gen. S. S. Board, M. E. Church, S.
July 6-Aug. 17	Mt. Sequoyah	Leadership School	Gen. S. S. Board, M. E. Church, S.
July 12-18	Petit Jean Mt.	Y. P. Conference	United Christian Missionary Soc.
Sept. 22-29	Hot Springs	Fourth Biennial Conf. Scout Executives	Boy Scouts of America
Sept. 27-Oct. 3	Little Rock	Epworth League Institute	M. E. Church

BRITISH COLUMBIA

July 3-14	Ocean Park	Leaders Training Camp	R. E. Council of B. C.
Aug. 21-Sept. 3	Hopkins Land'g	Mentors Training Camp	R. E. Council of B. C.

CALIFORNIA

June 21-28	Shasta	Epworth League Institute	M. E. Church.
June 28-July 3	Los Angeles	Los Angeles Summer School	Natl. Coun. Prot. Episcopl. Ch
June 28-July 4	Claremont	Summer Conference	Congregational Edu. Soc.
June 28-July 5	South Fork	Epworth League Institute	M. E. Church
June 29-July 6	Idylwild Pines	Y. P. Conference	United Christian Missionary Soc.
July 5-11	Sierra Chautauqua	Epworth League Institute	M. E. Church
July 5-Aug. 15	Pacific Palisades	Summer Session	United Boards of R. E. of So. Calif.
July 6-12	Sequoia	Summer Conf.	Bd. Ch. Edu., Presbyterian Ch. U. S. A.
July 9-15	Humboldt Co.	Summer Conf.	Bd. Ch. Edu. Presbyterian Ch., U. S. A.
July 10-25	Asilomar	Summer Vacation Conf.	Natl. Coun Prot. Episcpl. Ch.
July 12-18	Lake Tahoe	Summer Conf.	Bd. Ch. Edu. Presbyterian Ch., U. S. A.
July 12-18	Santa Monica	Epworth League Institute	M. E. Church
July 16-26	Asilomar	Baptist Assembly	Amer. Baptist Pub. Soc.
July 19-25	Mt. Hermon	Epworth League Institute	M. E. Church
July 19-26	Lake Tahoe	Epworth League Institute	M. E. Church
July 21-Aug. 4	Pac. Palisades	Pacific Asso. Summer Sch.	Y. M. C. A.
July 26-Aug. 2	Asilomar	Summer Conference	Congregational Edu. Soc.
July 28-Aug. 4	San Anselmo	Summer Conf.	Bd. Ch. Edu. Presbyterian Ch. U. S. A.
Aug. 2-9	Asilomar	Epworth League Institute	M. E. Church
Aug. 5-11	Los Angeles	Summer Conf.	Bd. Ch. Edu. Presbyterian Ch. U. S. A.
Aug. 9-15	Sequoia Park	Y. P. Conference	United Chris. Missionary Soc.
Aug. 9-16	Guerneville	Epworth League Institute	M. E. Church
Aug. 16-26	Palisade Park	Baptist Assembly	Amer. Baptist Pub. Soc.
Aug. 31-Sept. 5	Pac. Palisades	Pacific Palisades Conference	United Pres. Ch. of N. A.

COLORADO

June 2-4	Denver	Convention	U. B. In Christ
June 7-13	Pueblo	Summer Conf.	Bd. of Chr. Edu. Presbyterian Ch. U. S. A.
June 14-18	Geneva Glen	Summer Conf.	Congregational Edu. Soc.
June 14-20	Estes Park	Summer Conf.	Bd. of Chr. Edu. Presbyterian Ch., U. S. A.
July 5-11	Estes Park	Epworth League Institute	M. E. Church
July 5-12	Pueblo	Epworth League Institute	M. E. Church
July 12-24	**Geneva Glen**	**Leadership Training Sch.**	**International Coun. of R.E**
July 14-29	Estes Park	Estes Park Summer Sch.	Y. M. C. A.
July 18-26	Western	Baptist Assembly	Amer. Baptist Pub. Soc.
July 19-31	Evergreen	Summer Conf. for Church Workers	Natl. Council Prot. Episcopal Church
July 25-31	Cedaredge	Epworth League Institute	M. E. Church
July 26-Aug. 1	Pueblo	Colo. Y. P. Conf.	United Christian Missionary Soc.
Aug. 3-16	**Geneva Glen**	**Older Girls Camp Conf.**	**International Coun. of R.E**
Aug. 4-18	Evergreen	School of the Prophets	Natl. Council Prot. Episcopal Church
Aug. 17-27	Palmer Lake	Baptist Assembly	Amer. Baptist Pub. Soc.
Aug. 17-30	**Geneva Glen**	**Older Boys Camp. Conf.**	**International Coun. of R.E**

CONNECTICUT

June 25-July 5	Storrs	Summer Conf.	Congregational Edu. Soc.
June 28-July 4	Willimantic	Epworth League Institute	M. E. Church
June 28-July 6	Watertown	Summer Conference	Diocese of the Prot. Epis. Ch. of Conn.
June 29-July 7	Pomfret	Conn. Conf. for Young People	Natl. Coun. Prot. Episcopal Church
July 7-18	Storrs	Baptist Assembly	Amer. Baptist Pub. Soc.
July 7-18	Storrs	Conn. Baptist Assembly	Conn. Baptist Convention
July 24-31	Middletown	Epworth League Institute	N. Y. Area. Epworth League
July 24-Aug. 2	Middletown	Epworth League Institute	M. E. Church
Aug. 10-21	Storrs	Conn. Summer Sch. of Rel. Ed.	Conn. Council of Rel. Ed.

DELAWARE

July 10-17	Dover	Epworth League Institute	M. E. Church

DISTRICT OF COLUMBIA

Aug. 3-8	Washington	General Church Sch. Convention	African M. E. Zion Church

FLORIDA

June 7-12	DeFuniak Spgs.	Y. P. Conf.	So. Pres. Church
June 12-18	DeFuniak Spgs.	S. S. and Men's Conf.	So. Pres. Church
June 14-20	Keystone Hts.	Summer Conference	Congregational Edu. Soc.
June 15-24	Winter Park	Y. P. Conf.	So. Pres. Church
June 21-27	Sebring	Epworth League Institute	M. E. Church
June 23-30	Winter Haven	Florida Y. P. Conf.	United Christian Missionary Soc.
Aug. 30-Sept. 10	Lakeland	Pastor's Summer School	Gen. S. S. Board, M. E. Church, South

GEORGIA

June 7-18	Macon	Pastor's Summer School	Gen. S. S. Board, M. E. Ch.
June 10-18	Decatur	Y. P. Conf.	So. Pres. Church
Aug. 2-8	Mt. Zion	Epworth League Institute	M. E. Church
Aug. 30-Sept. 5	Atlanta	Epworth League Institute	M. E. Church

IDAHO

July 5-11	Ketchum	Epworth League Institute	M. E. Church
July 9-16	Bellevue	Summer Conference	Bd. Ch. Edu. Presby. Ch. U. S. A. and local comm.
July 14-24	Saw Tooth Mts.	Baptist Assembly	Amer. Baptist Pub. Soc.
July 20-30	Coeur d' Alene	Baptist Assembly	Amer. Baptist Pub. Soc.
July 21-29	Smith's Ferry	Summer Conference	Congregational Edu. Soc.

ILLINOIS

June 14-20	Egypt	Summer Conference	Bd. of Chr. Edu. Presbyterian Ch. U. S. A. and loca comm.
June 16-22	Tower Hill	Summer Conference	Congregational Edu. Soc.
June 19-26	Mt. Carrol	Baptist Assembly	Amer. Baptist Pub. Soc.
June 21-Aug. 14	Evanston	Summer Session	Northwestern University
June 25-July 7	Rock Island	Port Byron Training Camp	Rock Island Co. S. S. Asso.
June 28-July 4	Eureka College	Eureka Y. P. Conf.	United Chris. Missionary So.
June 28-July 4	Decatur	Summer Conference	Bd. of Chr. Edu. Presbyterian Ch. U. S. A.
June 28-July 9	Elmhurst	Elmhurst E. L. T. S.	Bd. of R. E. Evangelical Ch
July 12-18	Dixon	Summer Conference	Bd. of Chr. Edu. Presby. Ch U. S. A. and local comm.
July 12-18	Franklin Grove	Epworth League Institute	M. E. Church
July 12-18	Petersburg	Epworth League Institute	M. E. Church
July 17-22	S. Holland	Epworth League Institute	M. E. Church
July 20-Aug. 8	Monmouth	Monmouth Chris. Workers	Cont. U. P. Ch. of N. A
July 23-24	Epworth Grove	Institute	Local Methodist Chs. and Dept. Ch. School
July 25-Aug. 1	New Lenox	Epworth League Institute	M. E. Church
July 31-Aug. 7	Alton	Baptist Assembly	Amer. Baptist Pub. Soc.
Aug. 2-8	Pontiac	Epworth League Institute	M. E. Church
Aug. 2-13	Evanston	Northwestern Summer Sch.	Dept. Ch. Sch., M. E. Church
Aug. 2-30	Chicago	First Summer School for Christian Workers	Baptist Missionary Training School
Aug. 6-7	Lena	Institute	Local Methodist Chs. and Dept. Ch. Sch.
Aug. 9-17	Franklin Grove	Ill. Y. P. Conf.	Church of the Brethren
Aug. 16-22	Eldorado	Epworth League Institute	M. E. Church
Aug. 16-22	Milan	Epworth League Institute	M. E. Church
Aug. 23-29	Chicago	Epworth League Institute	M. E. Church
Aug. 28-Sept. 4	Lebanon	Epworth League Institute	M. E. Church

INDIANA

June 1-4	Milford	Standard Training Sch.	Church of the Brethren
June 14-16	Plainville	Convention	U. B. in Christ
July 5-11	Winona Lake	Summer Conf.	Bd. Chr. Edu. Presby. Ch., U. S. A. and local com.
July 12-17	Milford	Intermediate Boys Camp	Church of the Brethren
July 18-23	Vevay	Baptist Assembly	Amer. Baptist Pub. Soc.
July 19-24	Milford	Intermediate Girls Camp	Church of the Brethren
July 19-25	Battle Ground	Epworth League Institute	M. E. Church
July 26-31	Battle Ground	Summer School	Dept. Ch. Sch. and Ind. Conf. Board M. E. Ch.
July 26-Aug. 1	Milford	Y. P. Camp	Church of the Brethren
July 26-Aug. 1	Rivervale	Epworth League Institute	M. E. Church
July 26-Aug. 1	Winona Lake	Summer Conf.	Bd. Chr. Edu. Presby. Ch., U. S. A. and local com.
Aug. 2-8	Bethany Park	Bethany Park H. S. C.	United Christian Missionary Soc.
Aug. 2-12	Winona Lake	Winona Lake Summer Sch.	Reformed Ch. in the U. S.
Aug. 9-15	Bethany Park	Bethany Park Y. P. C.	United Christian Missionary Soc.
Aug. 9-20	Indianapolis	Ind. Central College School of Methods	U. B. In Christ
Aug. 16-22	Dale	Epworth League Institute	M. E. Church
Aug. 16-22	North Webster	Epworth League Institute	M. E. Church
Aug. 16-26	Franklin	Baptist Assembly	Amer. Baptist Pub. Soc.
Aug. 23-29	Hanover	Summer Conf.	Bd. Chr. Edu. Presby. Ch., U. S. A. and local com.

IOWA

June 11-17	Grinnell	Summer Conf.	Congregational Edu. Soc.
June 14-25	Oskaloosa	Iowa Sate TrainingSchool	Ia. Council of Rel. Ed.
June 21-27	Indianola	Epworth League Institute	M. E Church
June 21-27	Mt. Plessant	Epworth League Institute	M. E. Church
June 25-July 4	Oskaloosa	Gen. Young Friend's Conf.	Five Years Meeting of Friends
July 5-11	Glenwood	Epworth League Institute	M. E. Church
July 5-11	Storm Lake	Summer Conf.	Bd. of Chr. Edu. Presbyterian Ch., U. S. A.
July 5-12	Boone	Iowa Y. P. Conf.	United Christian Missionary Soc.
July 12-18	Spirit Lake	Epworth League Institute	M. E. Church
July 14-20	Cedar Falls	Summer Conf.	Bd. of Chr. Edu. Presbyterian Ch., U. S. A.
July 20-30	Iowa Falls	Baptist Assembly	Amer. Baptist Pub. Soc.
July 26-Aug. 1	Clear Lake	Epworth League Institute	M. E. Church
Aug. 24-29	Camp Boone	Iowa Y. P. Conf.	Ch. of the Brethren

KANSAS

June 6-12	Hutchinson	Epworth League Institute	M. E. Church
June 7-13	Emporia	Summer Conf.	Bd. Chr. Edu. Presbyterian Ch., U. S. A.
June 7-18	Newton	Sunflower E. L. T. S.	Bd. of R. E. Evangelical Ch
June 9-13	Topeka	Young People's Camp	Natl. Conf. Prot. Episcopal Church
June 14-20	Emporia	Sunflower Y. P. C.	United Christian Missionary Soc.
July 6-13	Manhattan	Summer Conf.	Congregational Edu. Soc.
July 26-28	Wichita	Convention	U. B. in Christ
July 28-30	Salina	Convention	U. B. in Christ
Aug. 2-5	Topeka	Convention	U. B. in Christ
Aug. 3-13	Ottawa	Baptist Assembly	Amer. Baptist Pub. Soc.
Aug. 9-16	Salina	Epworth League Institute	M. E. Church
Aug. 16-21	Ottawa	McPherson Reg. Y. P. Conf.	Church of the Brethren
Aug. 16-23	Baldwin City	Epworth League Institute	M. E. Church
Sept. 1-7	Sterling	Sterling Conference	United Pres. Ch. of N. A.

KENTUCKY

June 2-16	Russellville	Pastors' Summer School	Gen. S. S. Board, M. E Church, S.
June 17-23	Danville	Summer Conf.	Bd. of Ch. Edu. Presbyterian Church, U. S. A.
June 17-23	Danville	Y. P. Conference	So. Pres. Church
July 7-14	Mammoth Cave	Mammoth Cave Y. P. Conf.	United Christian Missionary Soc.
July 12-18	Barbourville	Epworth League Institute	M. E. Church
July 26-Aug. 1	Epworth	EpworthLeague Institute	M. E. Church

LOUISIANA

June 9-16	Clinton	Y. P. Conf.	So. Pres. Church
June 22-30	New Orleans	Summer Conf.	Congregational Edu. Soc.

MAINE

June 21-28	Kent's Hill	Epworth League Institute	M. E. Church
June 22-30	Presque Isle	Northern Me. Summer Sch.	Maine Council of Rel. Edu.
June 24-July 2	Machias	Eastern Me. Summer Sch.	Maine Council of Rel. Edu.
June 28-July 3	Bucksport	Epworth League Institute	M. E. Church
Aug. 1-8	Ferry Beach	Universalist S. S. Institute	Gen. S. S. Asso. Universalist Church
Aug. 8-15	Ferry Beach	Y. P. Chris. Union Institute	Y. P. C. U. Universalist Ch.
Aug. 14-21	Lake Cobbosseecontee	Camp Watewin (girls 12-16)	Maine Council of Rel. Edu.
Aug. 16-26	Ocean Park	Baptist Assembly	Amer. Baptist Pub. Soc.

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Aug. 16-28	Ocean Park	N. E. Baptist School of Methods	Maine Baptist State Conven.
Aug. 21-28	Lake Cobbosee-contee	School of Methods	Congregational State Conven.
		MANITOBA	
July 2-9	Pelican Lake	Older Boys' Leadership Sch.	Rel. Edu. Coun. of Manitoba
July 2-12	Bombay Park	Older Girls' Leadership Sch.	Rel. Edu. Coun. of Manitoba
July 5-11	Rock Lake	Y. P. Training Camp	Rel. Edu. Coun. of Manitoba
July 12-19	Shoal Lake	Y. P. Training Camp	Rel. Edu. Coun. of Manitoba
		MARYLAND	
July 19-26	Mountain Lake Park	Epworth League Institute	M. E. Church
July 28-Aug. 3	Frederick	Summer Conf.	Bd. of Chr. Edu. Presbyterian
Aug. 2-7	New Windsor	Md. Y. P. Conf.	Church of the Brethren Church, U. S. A.
Aug. 16-22	Baltimore	Epworth League Institute	M. E. Church
		MASSACHUSETTS	
June 28-July 4	Auburndale	Epworth League Institute	M. E. Church
June 28-July 8	Wellesley	Conference for Ch. Work	Natl. Coun. Prot. Episcopal Church
July 6-16	Craigville	Craigville Summer Sch. of Chr. Ed.	Christian Church
July 6-Aug. 14	Boston	Boston University Summer Session	Boston University
July 12-18	Sterling	Epworth League Institute	M. E. Church
July 16-26	Hamilton	Epworth League Institute	M. E. Church
July 22-31	E. Northfield	Northfield Conf. of R. E.	N. E. Board representing denom. and state council
		MICHIGAN	
June 14-19	Petoskey Presby. Pon-She-Wa-Ing	Summer Conf.	Bd. Ch. Edu. Presby. Ch., U. S. A. and local comm.
June 21-28	Albion	Epworth League Institute	M. E. Church
June 25-July 2	Olivet	Summer Conf.	Congregational Edu. Soc.
June 27-July 7	Hillsdale	Summer Conference	Natl. Council Prot. Episcopal Church
June 29-July 3	Escanaba	Epworth League Institute	M. E. Church
July 5-11	Alma	Summer Conf.	Bd. Ch. Edu. Presbyterian Church, U. S. A.
July 5-16	Benton Harbor	Camp Warren Leadership Training School	Mich. Council of Rel. Ed. and Berren Co. S. S. Asso.
July 12-18	Frankfort	Crystal Beach Y. P. C.	United Christian Missionary Soc.
July 12-18	Saugatuck	Summer Conf.	Bd. Ch. Edu. Presbyterian Church, U. S. A.
July 19-Aug. 1	Kalamasoo	Baptist Assembly	Amer. Baptist Pub. Soc.
July 26-Aug. 9	Shelby	Older Girls (1)	Amer. Youth Foundation
Aug. 3-6	Lake Odessa	Mich. Conference	U. B. In Christ
Aug. 6-16	Michigamme	Epworth League Institute	M. E. Church
Aug. 9-23	Shelby	Older Girls (2)	Amer. Youth Foundation
Aug. 21-29	Manistique	Baptist Assembly	Amer. Baptist Pub. Soc.
Aug. 23-Sept. 6	Shelby	Older Boys	Amer. Youth Foundation
		MINNESOTA	
June 21-28	Spring Park	Tipi-Wakan Y. P. C.	United Christian Missionary Soc.
June 22-29	Northfield	Summer Conference	Congregational Edu. Soc.
June 24-30	Camp Clequet	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A. and local comm.
June 29-July 4	Austin	Epworth League Institute	M. E. Church
June 30-July 7	Chanotedah	Girls' Summer Conf.	Congregational Edu. Soc.
July 4-11	Hopkins	Epworth League Institute	M. E. Church
July 5-11	Paynesville	Summer Conf.	Bd. Chr. Edu. Presbyterian Church, U. S. A.
July 7-14	Chanotedah	Boys' Summer Conf.	Congregational Edu. Soc.
July 19-25	Barnum	Epworth League Institute	M. E. Church
July 19-26	Fairmount	Epworth League Institute	M. E. Church
July 21-Aug. 1	Mound	Baptist Assembly	Amer. Baptist Pub. Soc.
July 26-Aug. 1	Park Rapids	Epworth League Institute	M. E. Church
		MISSISSIPPI	
June 8-15	Jackson	Leadership Train. Sch.	So. Pres. Church
June 16-23	Jackson	Y. P. Conference	So. Pres. Church
June 21-27	Europa	Summer Conference	Bd. of Chr. Edu. Presby. Ch., U. S. A. and local comm.
June 26-July 2	Waveland	Colored Sch.	Dept. Ch. Sch. and Conf. Boards M. E. Church
July 12-18	Waveland	Epworth League Institute	M. E. Church
July 19-25	Holly Springs	Epworth League Institute	M. E. Church
		MISSOURI	
June 7-18	Linn Creek	Camp Mangua Summer Sch	Mo. S. S. Council
June 14-25	Fayette	Pastors' Summer School	Gen. S. S. Board, M. E. Ch., South
June 15-24	Hollister	Y. P. Conference	So. Pres. Church
June 21-28	Columbia	Central Western Y. P. C.	United Christian Missionary Soc.
July 5-11	Sedalia	Epworth League Institute	M. E. Church
July 13-16	Raymore	Mo. Convention	U. B. In Christ
July 21-27	Hollister	Summer Conf.	Bd. Chr. Edu. Presby. Ch., U. S. A.
Aug. 2-7	Arcadia	Arcadia Summer School	Mo. S. S. Council
Aug. 9-14	Carthage	Epworth League Institute	M. E. Church
Aug. 9-15	Hollister	Hollister Assembly	United Christian Missionary Soc.
Aug. 9-16	Warrenton	Epworth League Institute	M. E. Church
Aug. 14-22	Tarkio	Tarkio Missionary Conf.	United Pres. Ch. of N. A.
		MONTANA	
July 5-11	Livingstone	Epworth League Institute	M. E. Church
July 7-13	Bozeman	Summer Conf.	Bd. Chr. Edu. Presby. Ch., U. S. A.
July 12-18	Neihart	Epworth League Institute	M. E. Church
July 19-26	Apgar	Epworth League Institute	M. E. Church
July 20-30	Mill Creek	Baptist Assembly	Amer. Baptist Pub. Soc.
July 22-29	Billings	Summer Conf.	Congregational Edu. Soc.
		NEBRASKA	
June 6-12	Doane College,	Crete Summer Conference	Congregational Edu. Soc.
June 7-9	Lincoln	Leadership Training Conf.	Church of the Brethren
June 7-13	Bethany	Cotner College Y. P. C.	United Christian Missionary Soc.
June 8-11	York	Nebraska Convention	U. B. In Christ
June 14-20	Lexington	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A. and local com.
June 21-27	Bellevue	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A. and local com.
July 5-12	Columbus	Epworth League Institute	M. E. Church
July 19-25	Gothenburg	Epworth League Institute	M. E. Church
July 26-Aug. 1	Lincoln	Epworth League Institute	M. E. Church
Aug. 8-15	Stanton	Epworth League Institute	M. E. Church
Aug. 9-17	Grand Island	Baptist Assembly	Amer. Baptist Pub Soc.
Aug. 11-18	Chadron	Epworth League Institute	M. E. Church
		NEW BRUNSWICK	
July 3-13	New Mills	North Shore Girls' Camp	Maritime R. E. Coun.
July 12-23	Chipman	N. B. Boys' Camp	Maritime R. E. Coun.
July 14-24	New Mills	North Shore Boys' Camp	Maritime R. E. Coun.
July 23-Aug. 2	Chipman	N. B. Girls' Camp	Maritime R. E. Coun.
Aug. 2-13	Chipman	Chipman Summer Sch. of Methods	Maritime R. E. Coun.
		NEW HAMPSHIRE	
June 28-July 4	Conway	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A
June 28-July 7	Concord	Ch. Conf. of Prov. of N. E.	Natl. Coun. Prot. Episcopal Church
June 28-July 12	Mountain View	Older Boys' Camp	Amer. Youth Foundation
July 12-26	Mountain View	Older Girls (1)	Amer. Youth Foundation
July 19-25	Camp Winnipesaukee	N. E. Y. P. C.	United Christian Missionary Soc.
July 26-Aug. 9	Mountain View	Older Girls (2)	Amer. Youth Foundation
July 27-Aug. 9	Lake Winnipesaukee	Older Girls' Camp Conf.	International Coun. of R.E.
Aug. 9-21	Lake Winnipesaukee	Leadership Training Sch.	International Coun. of R.E.
Aug. 24-Sept. 6	Lake Winnipesaukee	Older Boys' Camp Conf.	International Coun. of R.E.
		NEW JERSEY	
June 26-July 8	Hightstown	Baptist Assembly	Amer. Baptist Pub. Soc.
June 30-July 10	Burlington	Summer School	Natl. Council Prot. Episcopal Church
July 6-17	Blairstown	N. J. School of Methods	N. J. Council of R. E.
July 10-19	Madison	Epworth League Institute	M. E. Church
July 19-25	Blairstown	Summer Conference	Bd.Ch. Edu. Presby. Ch.,
July 26-Aug. 4	Blairstown	Summer Conference	Congregational Edu. Soc.
Aug. 16-22	Blairstown	Summer Conference	Bd. Chr. Edu. Presby. Ch. U. S. A.
Aug. 16-23	Pennington	Epworth League Institute	M. E. Church
		NEW MEXICO	
July 29-Aug. 4	Santa Fe	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A. and local com.
		NEW YORK	
June 1-11	New York	Conf. on City Ch. Work	Union Theological Sem.
June 21-27	Keuka Park	Epworth League Institute	M. E. Church
June 21-27	Saratoga	Junior School	Natl. Coun. Prot. Epis. Ch.
June 25-July 4	Aurora	Summer Conf.	Congregational Edu. So.
June 28-July 5	Dunkirk	Baptist Assembly	Amer. Bapt. Pub. Soc.
June 28-July 9	Geneva	Summer School	Natl. Coun. Prot. Epis. Ch.
June 30-July 7	Lakemont	Sum. Sch. Chr. Edu.	Christian Church
June 30-July 10	Annandale-on-Hudson	Summer School	Natl. Coun. Prot. Epis. Ch.
July 3-12	Carmel	Epworth League	M. E. Church
July 3-12	Silver Lake	Epworth League	M. E. Church
July 5-16	Bible School Pk.	Sidney Grove Summer Sch.	N. Y. State Coun. of R. E.
July 5-16	New York	Mid-Sum. Conf. on Relig.	Union Theological Sem.
July 6-18	Round Lake	Saratoga Sum. Sch. Chr. Ed.	N. Y. State Coun. of R. E.
July 7-13	Aurora	Summer Conf.	Presby. Church, U. S. A.
July 12-20	Dunkirk	Conf. on Chr. Life & Work	Evangelical Church
July 12-24	Ithaca	Rural Conference	Natl. Coun. Prot. Epis. Ch.
July 12-30	Auburn	Sum. Sch. Relig. Drama	Federal Coun. Churches
July 12-31	Auburn	Sum. Sch. Relig. Drama	Auburn Sch. Rel. Edu.
July 19-29	Carmel	Carmel Sum. Sch. Chr. Edu.	N. Y. State Coun. R. E.
July 22-30	Dunkirk	Girls Camp	Bd. R. E. Evangelical Ch.
July 23-Aug. 20	Silver Bay	Eastern Assc. School	Y. M. C. A.
July 24-Aug. 2	Riparius	Epworth League Institute	M. E. Church
July 26-Aug. 1	Sidney	Epworth League Institute	M. E. Church
July 31-Aug. 4	Sea Cliff	Epworth League Institute	M. E. Church
Aug. 2-8	Cook Academy	Baptist Assembly	Amer. Bapt. Pub. Soc.
Aug. 2-8	Montour Falls	Y. P. Conference	United Christian Mis. Soc.
Aug. 2-13	Dunkirk	Dunkirk E. L. T. S.	Bd. R. E. Evangelical Ch.
Aug. 9-16	Colgate	Baptist Assembly	Amer. Bapt. Pub. Soc.
Aug. 9-20	Silver Lake	Western N. Y. Sum. Sch. Chr. Edu.	N. Y. State Coun. R. E.
Aug. 16-21	Keuka	Baptist Assembly	Amer. Bapt. Pub. Soc.
Aug. 16-21	Keuka	Baptist Assembly	Amer. Bapt. Pub. Soc.
Aug. 16-24	Dunkirk	Boys' Camp	Bd. R. E. Evangelical Ch.
Aug. 14-22	Round Lake	Epworth League Institute	M. E. Church
Aug. 29-Sept. 6	Jamesport, L. I.	Epworth League Institute	M. E. Church
		NOVA SCOTIA	
July 2-13	Wallace	Eastern N. S. Boys' Camp	Maritime R. E. Coun.
July 3-13	Pinehurst	Western N. S. Boys' Camp	Maritime R. E. Coun.
July 14-24	Pinehurst	Western N. S. Girls' Camp	Maritime R. E. Coun.
July 14-24	Wallace	Eastern N. S. Girls' Camp No. 1	Maritime R. E. Coun.
July 22-29	Wolfville	Wolfville Summer Sch. of Methods	Maritime R. E. Coun.
July 26-Aug. 5	Wallace	Eastern N. S. Girls' Camp No. 2	Maritime R. E. Coun.
Aug. 6-18	Wallace	Teen Age Girls' Lead. Train. Camp.	Maritime R. E. Coun.
		NORTH CAROLINA	
une 1-5	Raleigh	St. Augustine's Conf. (Colored)	Natl. Council Prot. Episcopal Church
June 7-13	Misenheimer	Epworth League Institute	M. E. Church
June 8-16	Banner Elk	Y. P. Conf.	So. Pres. Church
June 9-17	Kings Mountain	Summer Conf. (Colored)	Congregational Edu. Soc.
June 9-23	Durham	Pastors' Summer School	Gen. S. S. Board, M. E. Ch., S.
June 10-17	Davidson	Y. P. Conf.	So. Pres. Church
June 14-25	Salisbury	Livingstone Summer School of R. E.	African M. E. Zion Church
June 18-July 2	Brevard	Y. P. Conf. Upper S. C.	Natl. Council Prot. Episcopal Church
June 20-26	Marshalberg	Epworth League Institute	M. E. Church
June 22-28	Jamestown	Summer Conf.	Bd. Chr. Edu. Presby. Ch., U. S. A.
June 22-July 2	Montreat	Y. P. Conf.	So. Pres. Church
June 25-July 5	Blue Ridge	Conference	Natl. Council Prot. Episcopal Church
June 30-Aug.12	Lake Junaluska	Leadership School	Gen. S. S. Board, M. E. Ch., S.
July 4-11	Montreat	Woman's Sch. of Missions	So. Pres. Church
July 5-17	Valle Crucis	Adult Teacher Train. Conf.	Nat'l Council Prot. Episcopal Church
July 13-18	Montreat	C. E. & Ministerial Relief	So. Pres. Church
July 20-Aug. 3	Montreat	Leadership Training Sch.	So. Pres. Church
July 26-Aug. 4	Elon College	Elon College Summer Sch. of Chr. Ed.	Christian Church
Aug. 5-15	Montreat	General Missions	So. Pres. Church
Aug. 17-23	Montreat	Bible and Men's Conf.	So. Pres. Church
Aug. 23-29	Montreat	Christian Life and Service	So. Pres. Church
Aug. 30-Sept. 4	Newbern	Standard Training School	African M. E. Zion Church
Sept. 6-12	Greensboro	Epworth League Institute	M. E. Church
		NORTH DAKOTA	
June 16-23	Valley City	Summer Conf.	Congregational Edu. Soc.
July 5-12	Valley City	Epworth League Institute	M. E. Church
June 22-28	Jamestown	Summer Conference Bd.	Chr. Edu., Presby. Ch. U.S.
July 12-18	Valley City	Baptist Assembly	Amer. Baptist Pub. Soc.
		OHIO	
June 15-18	Corning	Southeast Ohio Conf.	U. B. In Christ
June 22-25	Chautauqua	Convention	U. B. In Christ
June 24-27	Zanesville	Ohio German Conf.	U. B. In Christ
June 26-July 3	Defiance	Defiance College Y. P. Summer Sch.	Christian Church
June 28-July 4	Hiram	Hiram High School Y. P. Conf.	United Christian Missionary Soc.
June 28-July 4	Oxford	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
June 28-July 4	Lakeside	Summer Conference	Congregational Edu. Soc.
June 28-July 9	Westerville	Otterbein College Sch. of Methods	U. B. In Christ
June 28-July 10	Gambier	Summer School for Church Workers	Natl. Council Prot. Episcopal Church
July 5-12	Hiram	Hiram Y. P. Confernece	United Christian Missionary Soc.
July 5-15	Defiance	Defiance College Summer Pastors' Sch.	Christian Church

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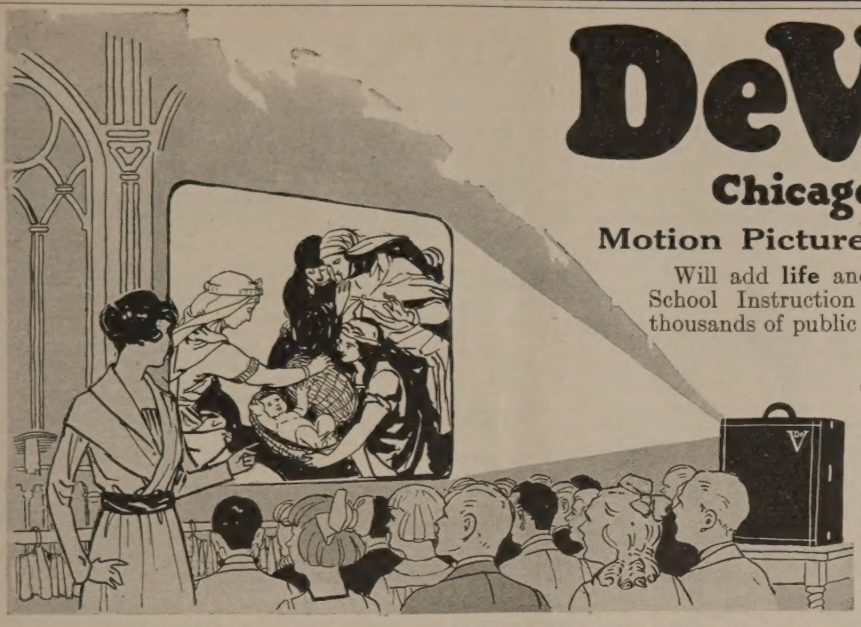
July 19-26	Franklin	Epworth League Institute	M. E. Church
July 26-Aug. 1	Lancaster	Epworth League Institute	M. E. Church
Aug. 1-8	New Concord	Muskingum Bible Conf. United Pres. Ch. of N. A. and Training School.	
Aug. 2-12	Dayton	Cantal Theological Seminary Summer Sch.	Reformed Ch., in the U. S.
Aug. 2-13	Granville	Baptist Assembly	Amer. Baptist Pub. Soc.
Aug. 2-14	Wooster	Summer Training School	Bd. Chr. Edu. Presby. Ch., U. S. A.
Aug. 9-15	Lakeside	Epworth League Institute	M. E. Church
Aug. 9-16	Bethesda	Epworth League Institute	M. E. Church
Aug. 16-22	Lakeside	Epworth League Institute	M. E. Church
Aug. 16-22	Wooster	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
Aug. 30-Sept. 5	Wilmington	Wilmington College Conf.	United Christian Missionary Soc.
		OKLAHOMA	
June 7-18	Oklahoma City	Pastors' Summer School	Gen. S. S. Board, M. E. Church, South
July 19-26	Enid	Convention	U. B. In Christ
July 26-Aug. 1	Enid	Oklahoma Y. P. Conf.	United Christian Missionary Soc.
July 29-Aug. 4	Guthrie	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
Aug. 2-8	Enid	Oklahoma H. S. Conf.	United Christian Missionary Soc.
Aug. 17-27	Durant	Y. P. Conf.	So. Pres. Church
Aug. 23-30	Guthrie	Epworth League Institute	M. E. Church
		ONTARIO	
July 5-12	Owen Sound	Owen Sound Summer Sch.	United Church of Canada
July 5-12	St. Thomas	Alma College	United Church of Canada
July 5-17	Normandale	Normandale	United Church of Canada
July 10-17	Oshawa	Kirton Hall Summer Sch. of Chr. Ed.	Christian Church
July 10-19	Lake Couchiching	Couchiching	United Church of Canada
July 12-19	Kingsville	Kingsville	United Church of Canada
		OREGON	
June 15-25	Gove	Eastern Ore. Summer Sch.	Natl. Council Prot. Episcopa Church
June 24-30	Hillockburn	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
June 28-July 4	Turner	Ore. Training School and Conf.	United Christian Missionary Soc.
July 12-18	Joseph	Epworth League Institute	M. E. Church
July 12-19	Ashland	Epworth League Institute	M. E. Church
July 13-27	Gladstone	Camp Institute	Ore. Council of R. E.
July 20-30	McMinnville	Baptist Assembly	Amer. Baptist Pub. Soc.
July 26-Aug. 1	Bend	Epworth League Institute	M. E. Church
Aug. 2-8	Falls City	Epworth League Institute	M. E. Church
		PENNSYLVANIA	
June 21-July 3	Allentown	Cedar Crest Summer Sch.	Reformed Ch. in the U. S.
June 21-July 3	Downingtown	Camp Harmony	Reformed Ch. in the U. S.
June 22-July 3	Hooverville	Older Boys Camp Conf.	Church of the Brethren
June 22-July 5	North Girard	Camp Caledon (Girls)	Pa. State S. S. Asso.
June 22-July 5	Spruce Creek	Camp Kanesatake (Boys)	Pa. State S. S. Asso.
June 28-July 4	Newton-Hamilton	Epworth League Institute	M. E. Church
July 5-10	Hooverville	Adult Leadership Train. School.	Church of the Brethren
July 5-16	Carlisle	Dickinson Summer School	Dept. Ch. Schools and Balt., Wilmington and Central Pa. Confs., Meth. Epis. Ch.
July 5-17	Lewisburg	Bucknell Summer School	Reformed Ch. in the U. S.
July 6-19	Spruce Creek	Camp Kanesatake (Girls)	Pa. State S. S. Asso.
July 12-19	Hooverville	Intermediate Boys Camp	Church of the Brethren
July 12-19	Mountain Lake Park	Epworth League Institute	M. E. Church
July 12-19	Saltsburgh	Baptist Assembly	Amer. Baptist Pub. Soc.
July 19-26	Hooverville	Intermediate Girls Camp	Church of the Brethren
July 19-29	Warren	School of Methods	U. B. in Christ
July 20-Aug. 2	Spruce Creek	Camp Kanesatake (Girls)	Pa. State S. S. Asso.
July 26-Aug. 1	Saltsburg	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
July 26-Aug. 2	Collegeville	Baptist Assembly	Amer. Baptist Pub. Soc.
Aug. 2-8	Meadville	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
Aug. 2-9	Saltsburg	Summer Conference	Congregational Edu. Soc.
Aug. 2-14	Spruce Creek	Leadership Training School (Adults)	Pa. State S. S. Asso.
Aug. 7-16	Pennsburg	Summer Conference	Congregational Edu. Soc.
Aug. 9-15	Meadville	Epworth League Institute	M. E. Church
Aug. 9-15	Saltsburg	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
Aug. 11-18	New Wilmington	Missionary Conference	United Pres. Ch. of N. A.
Aug. 15-17	Hooverville	Older Girls Camp Conf.	Church of the Brethren
Aug. 16-23	Collegeville	Epworth League Institute	M. E. Church
Aug. 16-23	Millersville	Epworth League Institute	M. E. Church
Aug. 16-25	Newton Hamilton	Epworth League Institute	M. E. Church
Aug. 17-30	North Girard	Camp Caledon (Girls)	Pa. State S. S. Asso.
Aug. 17-30	Spruce Creek	Camp Kanesatake (Boys)	Pa. State S. S. Asso.
Aug. 23-29	Birmingham	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
Aug. 30-Sept. 5	E. Stroudsburg	Epworth League Institute	M. E. Church
		PRINCE EDWARD ISLE	
July 3-13	P. I. Island	P. I. Island Boys' Camp	Maritime R. E. Coun.
July 14-24	P. I. Island	P. I. Island Girls' Camp	Maritime R. E. Coun.
		SOUTH CAROLINA	
June 22-29	Clinton	Y. P. Conference	So. Pres. Church
June 28-July 9	Columbia	Pastors' Summer School	Gen. S. S. Bd. M. E. Ch., S.
Aug. 23-28	Rock Hill	Standard Training School	African M. E. Zion Church
		SOUTH DAKOTA	
June 14-24	Sioux Falls	Summer Conference for Ch. Workers	Natl. Council Prot. Epis. Ch.
June 21-27	Waubay	Summer Conference	Congregational Edu. Soc.
July 5-12	Rapid City	Epworth League Institute	M. E. Church
July 8-15	Placerville	Summer Conference	Congregational Edu. Soc.
July 14-21	Black Hills	Baptist Assembly	Amer. Baptist Pub. Soc.
July 17-24	Mitchell	Epworth League Institute	M. E. Church
July 17-24	Yankton	Summer Conference	Congregational Edu. Soc.
July 26-Aug. 1	Huron	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
July 28-Aug. 4	Sioux Falls	Baptist Assembly	Amer. Baptist Pub. Soc.
Aug. 2-8	Black Hills	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A.
		TENNESSEE	
June 14-20	Ovoca	Tennessee Y. P. Conf.	United Christian Missionary Soc.
June 21-28	Ovoca	Y. P. Conf.	So. Pres. Church
June 28-July 4	Cleveland	Epworth League Institute	M. E. Church
June 29-July 5	Ovoca	Summer Conf.	Bd. Chr. Edu. Presby. Ch., U. S. A.
July 7-13	French Broad	Presbytery Summer Conf.	Bd. Chr. Presby. Ch. U. S. A. and local comm
July 14-20	Maryville	Summer Conference	Bd. Chr. Presby. Ch. U. S. A. and local comm
July 19-30	Jackson	Pastor's Summer School	Gen. S. S. Board, M. E. Ch., S.
July 27-Aug. 10	Sewanee	Young People's Div. Conf.	Natl. Council Prot. Episcopal Church
July 28-Aug. 3	Alpine	Summer Conf.	Bd. Chr. Ed. Presby. Ch. U. S. A. and local comm.
Aug. 2-9	Sevierville	Epworth League Institute	M. E. Church
Aug. 4-6	Amburst	Institute	U. B. In Christ
Aug. 11-25	Sewanee	Adult Division Conference	Natl. Council Prot. Episcopal Church
		TEXAS	
June 7-July 17	Seminary Hill	Southwestern Bapt. Sem. School	S. W. Bapt. Seminary
June 21-27	Brenham	Epworth League Institute	M. E. Church
June 21-28	Fort Worth	Texas Christian Union	United Christian Missionary Soc.
June 21-July 2	Dallas	Pastor's Summer School	Gen. S. S. Bd., M. E. Ch., S.
June 23-July 3	Kerrville	Y. P. Conf.	So. Pres. Church
July 4-16	Kerrville	Leadership Training Sch.	So. Pres. Church
July 5-11	Galveston	Epworth League Institute	M. E. Church
July 6-13	Waxahachie	Summer Conference	Bd. Chr. Edu. Presby. Ch., U. S. A. and local comm.
July 6-20	Camp Allen	R. E. Conf. for Dioc. of Tex.	Natl. Coun. Prot. Epis. Ch
July 18-25	Keerville	Foreign Mission Conf.	So. Pres. Church
July 27-Aug. 10	Houston	Y. P. Division	Nat. Coun. Prot. Epis. Ch
Aug. 2-8	San Antonio	Epworth League Institute	M. E. Church
Aug. 16-22	Kerrville	Woman's Sch. of Missions	So. Pres. Church
Aug. 24	Kerrville	Synodical Conf.	So. Pres. Church
		UTAH	
June 14-18	Salt Lake City	Utah Summer School	Natl. Council Prot. Episcopa Church
July 12-19	Tooele	Epworth League Institute	M. E. Church
July 30-30	Ogden Canyon	Baptist Assembly	Amer. Baptist Pub. Soc
		VERMONT	
June 21-28	Montpelier	Epworth League Institute	Vt. Conf. Epworth League
June 21-July 2	Saxtons River	Vermont Sch. of Rel. Ed.	Vermont Council of Rel. Ed.
June 26-Sept. 4	North Hero	Camp Avnaki	Vt. Y. M. C. A.
June 28-July 5	Poultney	Epworth League Institute	Troy Conf. Institute
June 28-Sept. 7	South Hero	Camp Hochelaga	Vt. Y. M. C. A.
July 1-Sept. 1	Lake Fairlee	Billings Camp	Windsor Co. Y. M. C. A.
July 1-Sept. 1	Maletts Bay	Camp Ziptakana	Vt. Y. MC. A.
July 5-12	Poultney	Epworth League Institute	M. E. Church
Aug. 7-16	Sheldon	Religious Chatauqua	Vt. Methodist Conf.
Sept. 6-9	Saxons River	Bapt. Minister's Conf.	Baptist State Convention
Sept. 7-10	Middlebury	Congregational Convocation	Vt. Congregational Conf.
		VIRGINIA	
June 14-25	Sweetbrier	Va. Summer Sch. of R. E.	Natl. Coun. Prot. Episcopal Church
June 15-20	Dayton	School of Methods	U. B. In Christ
June 16-22	Virginia Beach	Y. P. Conf.	So. Pres. Church
June 21-28	Lynchburg	Chesapeake Area Y. P. Conf.	United Christian Missionary Soc.
June 21-July 2	Ashland	Pastors' Summer School	Gen. S. S. Bd., M. E. Ch. S.
July 5-11	Massanetta Springs	Intermediate Camp	So. Pres. Church
July 19-24	Daleville	Y. P. Conf.	Ch. of the Brethren
July 19-30	Lawrenceville	Summer Sch Colored Ch. Workers	Natl. Coun Prot. Episcopa Church
July 21-27	Massanetta Springs	Y. P. Conference	So. Pres. Church
July 28-30	Massanetta Springs	Synodical Conference	So. Pres. Church
July 30-Aug. 8	Massanetta Springs	Synodical School Missions	So. Pres. Church
Aug. 9-15	Massanetta Springs	Lead. Train. Sch. and Men's Conference	So. Pres. Church
Aug. 16-30	Emory & Henry College	Pastors Summer School	Gen. S. S. Board, M. E. Ch. South
Aug. 17-29	Massanetta Springs	Bible Conference	So. Pres. Church
Sept. 6-11	Dinwiddie	Standard Training School	African M. E. Zion Church
		WASHINGTON	
June 14-20	Spokane	Northwestern Y. P. Conf.	United Christian Missionary Soc.
June 17-26	Spokane	Oregon Conf. Convention	U. B. In Christ
July 5-12	Yakima	Epworth League Institute	M. E. Church
July 12-19	Loon Lake	Epworth League Institute	M. E. Church
July 14-22	Seabeck	Summer Conf.	Congregational Edu. Soc.
July 19-25	Chelan	Epworth League Institute	M. E. Church
July 19-25	Redondo	Epworth League Institute	M. E. Church
July 19-25	Spokane	Summer Conference	Bd. Chr. Edu Presby. Ch. U. S. A.
July 20-26	Cove	Epworth League Institute	M. E. Church
July 22-26	Seattle	Natl. Conv. Y. P. C. U.	United Pres. Ch of N. A.
July 23-Aug. 2	Seabeck	Miss. Training Conf.	Western Wash. Council of R. E.
Aug. 3-13	Burton	Baptist Assembly	Amer. Baptist Pub. Soc
July 26-Aug. 1	Bainbridge Is.	Summer Conference	Bd. Chr. Edu. Presby. Ch U. S. A.
Aug. 12-26	Seabeck	Southwestern Asso. Summer School	Y. M. C. A.
		WEST VIRGINIA	
June 9-17	Lewisburg	Y. P. Conference	So. Pres Church
July 12-18	Bethany	Bethany Y. P. Conf.	United Christian Missionary Soc.
July 19-25	Bethany	Bethany H. S. Conf.	United Christian Missionary Soc.
July 26-Aug. 1	Bluefield	Epworth League Institute	M. E. Church
Aug. 9-16	Buckhannon	Epworth League Institute	M. E Church
Aug. 11-17	Phillipi	Baptist Assembly	Amer. Baptist Pub. Soc
Aug. 16-21	Jackson's Mill	W. Va. Y. P.	W. Va. Council of Rel. Edu
Aug. 23-31	Alderson	Baptist Assembly	Amer. Baptist Pub. Soc.
		WISCONSIN	
June 14-20	Platteville	Epworth League Institute	M. E. Church
June 21-27	LaCrosse	Epworth League Institute	M. E. Church
June 21-28	Brillion	Epworth League Institute	M. E. Church
June 28-July 9	Racine	Racine Conference	Natl. Council Prot. Episco Church
June 28-July 9	Madison	Rural Church Summer Sch.	Natl. Council Prot. Episco Church
June 30-July 6	Green Lake	Summer Conference	Congregational Edu. Soc.
July 1-8	Chetek	Summer Conference	Bd. Chr. Edu. Presby. Ch. U. S. A. and local com.
July 5-12	Watertown	Epworth League Institute	M. E. Church
July 12-18	Byron	Epworth League Institute	M. E. Church
July 12-18	Chetek	Epworth League Institute	M. E. Church
July 12-18	Conference Point	Epworth League Institute	M. E. Church
July 13-Aug. 3	Racine	Racine School of Religion	Natl. Council Prot. Episco Church
July 17-24	Green Lake	Summer Conference	Bd. Chr. Edu. Presby. Ch. U. S. A. and local com.
July 19-26	Conference Point	Epworth League Institute	M. E. Church
July 24-30	Ashland	Summer Conference	Congregational Edu. Soc.
July 26-Aug. 1	Ixonia	Summer School	Student S. S. League Conv.
July 26-Aug. 6	Green Lake	Baptist Assembly	Amer. Baptist Pub. Soc.
July 26-Aug. 7	Conference Point	Leadership Training Sch.	International Coun. R.
Aug. 2-8	Waupaca	Camp Cleghorn	Wis. Conf. Bd. and Dept. Schools M. E. Ch
Aug. 2-9	Cambridge	Epworth League Institute	M. E. Church
Aug. 10-23	Conference Point	Older Girls' Camp Conf.	International Coun. R.
Aug. 24-Sept. 6	Conference Point	Older Boys' Camp Conf.	International Coun. R.
		WYOMING	
July 12-19	Worland	Epworth League Institute	M. E. Church
July 14-20	Sheridan	Summer Conference	Bd. Chr. Edu. Presby. Ch. U. S. A. and local com.
July 19-26	So. Wyoming	Epworth League Institute	M. E. Church
Aug. 3-15	Douglas	Baptist Assembly	Amer. Baptist Pub. Soc.



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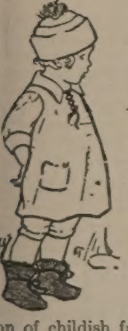

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